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The giving Love of CHRIST,
A N D
The receiving Property of Faith.

F O U R
S E R M O N S
O N

SACRAMENTAL OCCASIONS,
U P O N
GAL. ii. 20. --- *Who loved me, and gave
himself for me.*

The *first* preached at *Stirling*, on the Prepara-
tion-day before the Sacrament there, *July 14.*
1739.

The *second* preached immediately before the
Action there, *July 15.*

The *third* at *Kinclaven*, *July 30.*

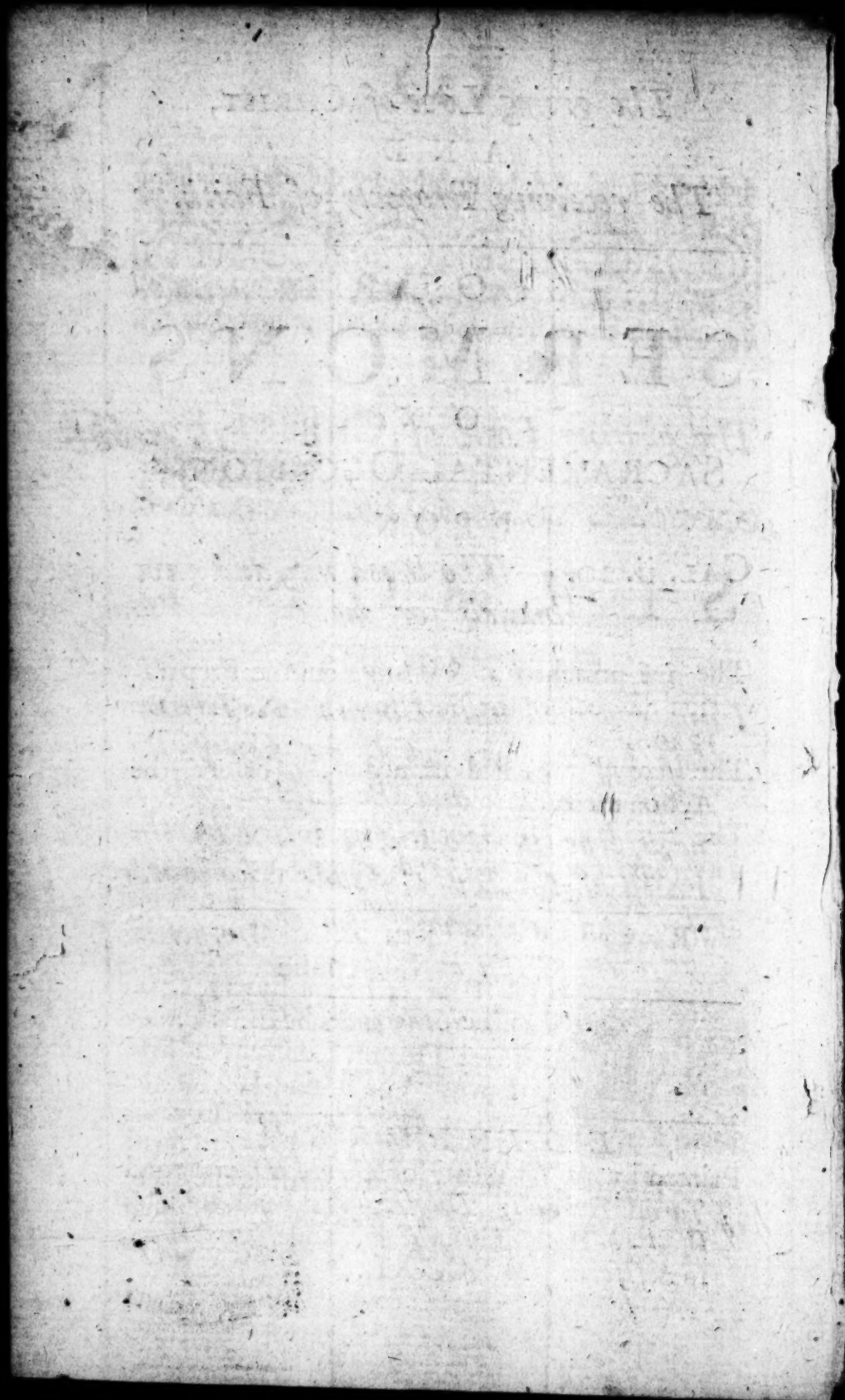
The *fourth* at *Burntisland*, *August 13.*

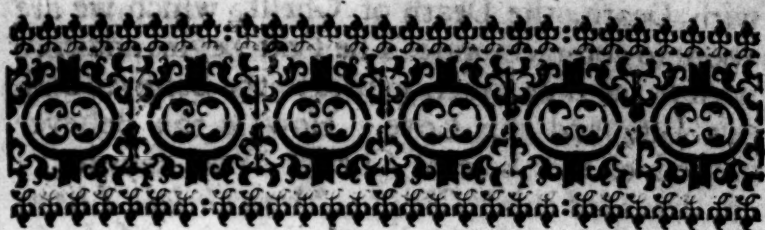
By RALPH ERSKINE, M. A. Minister of
the Gospel at Dunfermline.

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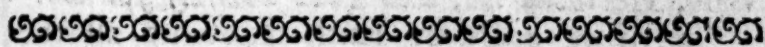


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The giving Love of CHRIST, &c.



S E R M O N I.

GALATIANS ii. 20.

I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.



HIS Text is like a stately Tree, with so many Branches. We may call it a Tree of Life, and a Tree of Love. You'll find Life is the Heart of the Tree, and Love is the Root of it. The Life of Christ is the Heart, and the Love of Christ is the Root of the Tree. There is a wonderful Fence about

this Tree ; it seems to be fenced about, as it were, with Death, the Death of Christ, which we are about to commemorate. The Text begins and ends with it, as that which insures to the Believer both this Life and this Love. How is the Believer insured of this Life of Christ? Why, says he, *I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God.*—And how is he insured and assured of this Love of Christ? Why, He *loved me, and gave himself for me.*

Oh! if we could by Faith climb up all the Branches of this Tree. The higher we climb, we will find it ay the better and the sweeter.

The first Branch of the Text is, *I am crucified with Christ.* Why, may one say, the Evangelists tell us but of two Malefactors that were crucified with Christ, and *Paul* was none of them; nay, by this Time he was at the Feet of *Gamaliel*, and not at the Foot of the Cross on Mount *Calvary*; and, had he been there, he would rather have helped to crucify him, than yielded to have been crucified with him; for some Time after this, we find him helping to stone the first Martyr *Stephen*, by consenting to his Death, and helping to crucify Christ in his Members, and persecuting them, which made Christ say to him, as he was riding furiously against them to *Damascus*, *Saul, Saul, why persecutest thou me?* How then could *Paul* be said to be crucified with Christ? This I spoke to formerly; and therefore shall now only add these two Considerations.

1st. That

1st. That Christ, on the Cross, was not a private, but a publick Person, representing all his People: So that, when he died and suffered, we died and suffered in him. As the first *Adam* did not sin *only* for himself, but for all his natural Seed, that should come of him by ordinary Generation, so the second *Adam* did not die for himself *at all*, but for all his Seed.

2^{dly}. There is a real, spiritual, and indissoluble Union between Christ and all his People that believe in him; insomuch that his being crucified, is the same as if they had been crucified in their Person.

The *second* Branch of the Text is, *Nevertheless I live*. It is not an Annihilation of my Being, but a Renovation and Reformation of my former Being. Though I be crucified and dead, yet I live a new Life. I am not what I was, nor whose I was, nor where I was. I am not what I was; I am not *Saul* the Persecuter, but *Paul* the Believer, the Professor, the Preacher. I am not whose I was; I was *Satan's*, but now I am *Christ's*. I am not where I was; I am living in another World, breathing in another Air; *I live*.

The *third* Branch is, *Yet not I*. Not I! Who then? Why, what solemn Contradictions are here? *I am crucified* and dead: Then there is an End; for Death is the End of all. Nay, but hear him again, *Nevertheless I live*. Why, this is a short Death that is so soon restored to Life: Or is he at one and the same Time both dead and alive? Yes, *Paul* is dead, and *Paul* lives; *I live*. It is not *I was crucified and dead*, but *I am crucified with Christ*; *I am* dead, and yet *I am*

am living, and yet not *I*: Here is another Contradiction, or Paradox, not of myself, but by the Life of another. No Soul can animate this Body but my own; yet neither Soul nor Body can live but by God. Thus does he annihilate himself, that he may magnify his Master, and that Christ may be *all in all*: And so the

Fourth Branch of the Text is *Christ liveth in me*. Christ is the Root and Fountain of all spiritual Life, having it so superabundant in himself, that he conveys it to all his Members. Christ is said to live in the Believer by Virtue of the spiritual Union, whereby he and they are one Spirit. The Soul doth not more properly live in the Body than he doth quicken both Soul and Body. Christ is the *Sun of Righteousness* to the Soul; his Absence leaves us dead, his Presence revives us; and happy he that can say, *Christ liveth in me*.

The *fifth* Branch is, *The Life that I now live in the Flesh, I live by the Faith of the Son of God. I live, and live in the Flesh*. By *Flesh* he means not the Corruption of Nature; for to that he was dead when crucified with Christ, but the mortal Body. It is one Thing to live in the Flesh, another to live to the Flesh, or after the Flesh. *Paul* did not lead such a Life as he did before; for that was to the Flesh; his Life now is but in the Flesh. In the former State he was dead while he lived; but now I am alive, says he. What a Mercy were it, if all here could say, *They live*, before they go hence, and cease living? It is never too soon to begin to live. But what sort of a Life is it? *I live*, says he, *by the Faith of the Son of God*. Here is Life, *I live*;

live; he was very sure of it; for he had said it before, *I live*; yet not I, but *Christ liveth in me*; and here again, *I live*. Well, here is the Means of this Life, *I live by Faith, by the Faith of the Son of God*. We live primarily and properly by Christ, as the Body by the Soul; but mediately and instrumentally by Faith, as by the Spirits which are the Bonds of Soul and Body. *He that hath the Son, hath Life*; he that hath Faith hath the Son.

Here further is the Designation given to this Faith. It is called, *The Faith of the Son of God*; because, 1st. He is the Revealer of it. Neither Nature nor the Law could open the Door of Faith; *Grace and Truth came by Jesus Christ*, John i. 17, 18. *No Man hath seen God at any Time; the only begotten Son, which is in the Bosom of the Father, he hath declared him*. 2^{dly}. He is the Approver and Favourer of Faith. There is nothing more acceptable to him. When he finds it strong in any Man or Woman, he is ready to say, *O Man, O Woman, great is thy Faith, be it to thee even as thou wilt!* 3^{dly}. He is the Author of Faith; he is both the Seeker and the Giver of it, *Faith is the Gift of God*; and he that calls us to believe, he only works it in us. 4^{thly}. He is the Increaser of it; therefore the Disciples pray, *Lord, increase our Faith*. He that gives it, gives the Increase of it. 5^{thly}. He is the Finisher of Faith; both the Founder and Finisher, Heb. xii. 2. *He that begins this good Work, he perfects the Work of Faith with Power*. 6^{thly}. He is the Object of Faith. Faith desires to know nothing but *Christ and him crucified*. On these Accounts it may be called *the Faith*

Faith of the Son of God ; where again you have the Object of Faith described from his glorious Person ; he is the Son of God, a Person of Quality, and of such Quality as to be equal with God the Father, *higher than the highest, without Beginning and without End, the faithful Witness, the Prince of the Kings of the Earth, the Alpha and Omega, the Beginning and the End, which was, and which is, and which is to come, the Almighty*, he who hath on his Vesture and on his Thigh this Name written, *KING of Kings, and LORD of Lords*. And then the Object of Faith is described from his Works, *He loved me, and gave himself for me* ; which is

The *sixth* Branch of the Text. The Apostle had, in the preceeding Words, challenged Christ for his own, *I am crucified with Christ, and I live ; yet not I, but Christ liveth in me ; in me*. He ingrosses him to himself, as if he were his own and no Man's else. And *the Life I live is by the Faith of the Son of God, who is likewise mine ; for he loved me, and gave himself for me*. It is the noble Art of Faith to challenge Christ for its own, and that with an *I* and a *me*, as if none else were concerned but itself. And hence this whole Verse is made up of so many *I*'s and *me*'s, *I am crucified with Christ : Nevertheless I live ; yet not I but Christ ; Christ lives in me : And the Life I live is by the Faith of the Son of God, who loved me, and gave himself for me* ; a short Sentence : But the whole Scripture, and all Evangelical Comfort is conceived in it, as if the Apostle had studied to wrap up all the Words in one Word ; in which

magnifies the Love, so the Quality of the Giver magnifies the Gift; and the Worthiness and Excellency of the Person will appear, if you consider him, as a Man; *he took on our Nature*, and here even in its lowest Degree. It is a Wonder, that Man should give himself for Man; for scarcely for a *righteous Man will one die*, Rom. v. 7. But, this Man gave himself for the unrighteous. Consider him again as a good Man, an innocent Man. *Pilate* was obliged to own, what his Wife said, that he was a just Man; and God the Father owns him to be his righteous Servant. It was this righteous one, that gave himself. Consider him again as a great Man, Royally descended from the ancient *Patriarchs*, and Kings of *Judah*, the true born King of the *Jews*, as *Pilate* styles him, and could not, would not alter it. The least Part of his Disgrace had been too much for one of a meaner Descent: Yet this Man, this good Man, this great Man gave himself to the greatest Calumnies and Cruelties for us. Yea, but further, consider him as more than a Man; not only the greatest of Men, but greater than the greatest, fairer than the fairest; fairer than the Children of Men; for he was the Son of God, as the Centurion acknowledged him, even when hanging upon the Cross: *Truly this was the Son of God*: This Man was the great God, Tit. iii. 13. *our Saviour*; the great God, *who gave himself for us*, &c. It is true, it is said, the Father gave him, John iii. 16. *God so loved the World, that he gave his only begotten Son*, &c. and he spared him not, but delivered him up for us all, Rom. viii. 32. But, we see, what Christ says, John v. 18. *Whatsoever the Father doth, the same Things doth*

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the Son. The Love, then, of the Father, in giving his Son, doth not extenuate, but amplify the Riches of Christ's Mercy, who also *gave himself for us*, Gal. i. 4. and, according to the Father's Will, *became obedient unto Death, even the Death of the Cross.* Here then is a Depth beyond founding, that such a great one *gave himself.* Here, all Tongues may be dumb, and Admiration may seal up our Lips.

2dly, Notice the Action of giving, *he gave* : He was not compelled to die, but, *he gave himself* ; *I lay down my Life of my self*, John x. 18. He that alone gives Life to us, gave up his Life for us. This *Giving* imports the Voluntariness and Freeness of the Action : *He gave himself* freely, for what's freer than a Gift ? He did not sell himself, nor set himself, nor let himself, nor lend himself, but *he gave himself* : It shews his kind Disposition. *He gave himself* willingly, not constrainedly, but voluntarily. No Hand could cut that Stone from the Quarrie of Heaven. No Violence could pull him from the Bosom of the Father : Nay, *but he came leaping upon Mountains*, Song ii. 8. He came singing, and saying, *Lo, I come, &c. Psal. xl. 8. Heb. x. 5, 6, 7.* There was no Necessity lying upon him, but the Necessity of Love ; and of a loving Paction with his Father : And when it came to the Push, *Peter*, says he, *Put up thy Sword, I'll let none fight for me, otherwise I could command Legions of Angels to appear this Moment on my Side* : But I came to give my Life a Ransom for many, and I am resolved to go on with my Work ; therefore I will not suffer an Angel from Heaven to stir from his Post on my Behalf, nor shall any Man

Man on Earth hinder me in this Work. Oh! What a free Giver was here? But a single Word from him founder'd the Forces that were sent against him; when he said, but, *I am he*, they retired and fell backward: And, by a single Word, he could have shot them dead, as with an Arrow of Omnipotency; but Oh! he was a free Agent.

3dly. What gave he, or, whom gave he? even himself. What did he give? not corruptible Things, such as Silver and Gold: No, all the Treasures of the World cannot deliver one Soul. *Not the Blood of Bulls and of Goats*, Heb. ix. 12. All these legal Sacrifices were but dumb Signs of this Tragedy, the mere Figure of this Donation. Not the Merit or Mediation of Men, or Saints: No, Saints on Earth are Sinners, and have no more Oyl than will serve their own Lamps, but none to spare. Saints in Heaven receive a Palm in their Hand for themselves, but, they have none to give again; What gave he? Not any glorious Angel; behold, he puts no Trust in these Servants of his; he charges them with Folly. The Heavens are not clean in his Sight. The blessed Angels are not fit to mediate between finite Offenders, and an infinite Judge; nor can they be touched with the feeling of our Infirmities, as he, that assumed our Nature, and was in all Points tempted, as we are, *yet without Sin*, Heb. iv. 15. Well, when no Gift in Earth or Heaven could be available, *he gave himself*, and that in respect of his Person and his Passion. (1) *He gave himself*, in respect of his Person. *He gave himself* wholly, his whole Person, while, as God, he satisfied; and, as Man, he suffered;

and, as God-man, he saved: And hence, God is said to *redeem his Church with his own Blood*, Acts xx. 28. And Men are said, *to have crucified the Lord of Glory*, 1 Cor. ii. 8. *He gave himself alone, without a Partner or Co-adjutant, for, of the People, there were none with him*, Isaiah lxiii. 3. *He trode the Wine-press alone*. None bore any Part of the Burden with him. (2.) *He gave himself in respect of his Passion and Suffering. He gave himself a Sacrifice to satisfy infinite Justice*, Eph. v. 2. *He gave himself a Ransom*, 1 Tim. ii. 6. *and a Ransom for many*, Matth. xx. 28. *He gave himself an Offering, his Soul an Offering for Sin*, Isaiah liii. 10. 1 Pet. iii. 10. Heb. ix. 14. *He gave himself a Propitiation*, Rom. iii. 25. not only, that Justice might be satisfied in punishing, but glorified in pardoning Sin. *He gave himself an Atonement*, that we might joy in God through Christ, by whom we receive the Atonement, Rom. v. 11. All these are different Expressions of his Sufferings, pointing out the main End and Design of his Death, to be Sin, to be a Curse for us, that we might be made the Righteousness of God through him. And he that thus gives himself for us, he, in due Time, gives himself to us, with all his Purchase, all his Riches, all his Fulness of Grace and Glory; and for this End, he gave himself: O wonderful Gift! *He gave himself!* Greater is the Work of Redemption, than that of Creation: There he was a Giver; but here he is the Gift.

4thly. For whom did he give himself? For me, says Paul in his own Name; and for us says Paul in our Name, Gal. i. 4. and for us, Tit. ii. 14.

Who

Who gave himself for us, that he might redeem us, &c. He gave himself to the Death; For whom? Not for himself, Dan. ix. 26. The Messiah was cut off, but not for himself. And as it was not for himself, so not for Angels, Heb. ii. 16. Verily he took not on him the Nature of Angels; For whom then? Even for me, says Faith, and for us Mankind-Sinners, says the Gospel; Isaiah ix. 6. To us a Child is born, to us a Son is given, &c. He was made Sin for us, 2 Cor. v. last. He was made a Curse for us, Gal. iii. 13.

Now, this being a Matter of great Concern to us, there is a three-fold View we are to take of this Part of the Text; *For me*, or, as it is in other Texts, *For us*. (1.) We may view it with Reference to the Divine Ordination from Eternity: And thus *for me* and *for us*, respects all the Elect, of whom Christ says, *I lay down my Life for my Sheep*, John x. 15. *These are chosen in him before the Foundation of the World*, Eph. i. 4. (2.) You may view it with Reference to the saving Application of this Redemption in Time. Where this Application is already made, then the Persons that are the Subjects thereof are Believers, and their Faith is the Fruit of that electing and redeeming Love; for says Christ, *All that the Father hath given me, shall come to me*, John vi. 37. *And as many as were ordained to Eternal Life shall believe*, Acts xiii. 48. In this Sense *for me*, respects all actual Believers. (3.) Another View of it is with Reference to the general indefinite Dispensation of the Gospel, wherein it is said, *He gave himself for us*; and so it respects Sinners of all Sorts, to whom
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the Gospel comes. This is the *Medium* between the two former, and the Mean whereby God brings about his Eternal Purpose of Love toward his Elect, and makes them believe in him, *namely*, by this general Dispensation of his Grace unto all: By which Means he catches his Elect, and leaves the rest inexcusable in their wilful Enmity.

The general Dispensation of the Gospel concerning Christ giving himself for us, respects all Sinners that hear the Gospel. Hence the Gospel you hear, is 1 Cor. xv. 1, 3. *That Christ died for our Sins, according to the Scripture. Rom. v. 6. that he died for the Ungodly. 1 Pet. iii. 18. that he suffered, the just for the unjust. Mat. xviii. 11. and Luke xix. 10. that he came to seek and save that which was lost. 1 Tim. i. 15. that he came to save Sinners; yea, and Rebels and Enemies, Psalm lxxviii. 18. And hence in the Gospel he brings near his Righteousness to them that are stout-hearted and far from Righteousness, Isa. xlv. last. And this is the Gospel we are commanded to preach to every Creature, Mark xvi. 15.*

The first View of the Words, *He gave himself for me*, shews who they are that will certainly claim the Benefit of Christ's Death, and *shall have the Possession* of it, *namely*, the *Elect*. The second shews who they are that do actually claim it, and so *have the Possession*, *namely*, *Believers*. The third shews who they are that may warrantably *take Possession*, *namely*, all Sinners of Mankind that see their Need of Christ, and hear that he gave himself for us Sinners. Upon the Warrant of the Gospel-Offer, saying,

saying, *Whosoever will, let him come, every one* may come by Faith, and put in with the Apostle here, saying, *He loved me, and gave himself for me.*

Quest. In which of these Views is Christ the Object of a Sinner's Faith, so as he may say *for me, He gave himself for me?* *Answer,* In the first View of it. As it respects the Divine Pre-ordination, and concerns the Elect, this Doctrine of Christ's giving himself for us, is not the first Object of any Man's Faith; for who are elect is a Secret, and *secret Things belong to God,* and not to us. The second View of this Doctrine of Christ's giving himself for me, or for us, as it respects the powerful Application of Christ's Death, and concerns Believers; neither is this the Object or Ground of every Man's Faith, nay nor of any Man's Faith, but rather the Object of the Believer's Sense and Feeling, after he hath believed. But the third View of this Doctrine of Christ's giving himself for us, as it respects the general Dispensation of the Gospel, that Christ gave himself for, and *came to save Sinners,* this is the Ground and Object of their Faith; for *Faith comes by hearing* this Gospel Doctrine, as it is generally proposed.

Faith comes not by hearing that Christ came to save the Elect; for particular Election cannot be the Ground of a general Invitation. There is here no visible Ground for the Sinner to fix upon: Nor does the Sinner's Faith come by hearing that Christ came to save Believers, to compleat their begun Salvation; for as he came not to find them Believers, but to make them Believers, so this limited particular Doctrine cannot be
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the Foundation of an unlimited general Call: But Faith comes by hearing this Gospel-Doctrine that Christ came to save Sinners, and gave himself for them. This encourages them to venture their Salvation upon him, that he speaks to them as guilty Sinners.

Let no Sinner here then exclude himself from the Benefit of this Gospel, and from making that particular Application here, *He loved me, and gave himself for me*, by saying either I know not if I be an Elect, or I know not if I be a Believer, and so I know not if Christ died for me, and gave himself for me in particular: This is to mistake the Ground and Object of Faith: For as Salvation in God's Purpose to the Elect is not the Ground of Faith, and Salvation in Possession by the Believer is not the Ground of Faith, but Salvation in the Word of Grace and Gospel-Offer; so Christ's Death, as designed in God's Purpose, is not the first Object of any Man's Faith, nor his Death, as applied to Believers in particular; but his Death, as declared in the Word, in its Relation to Sinners in general, is the Gospel-Revelation, and the glad News that comes to Sinners Ears, and this joined with the particular Command to every one to believe in this *Jesus*, as dead and crucified for him, to build his Faith and Hope of Salvation upon.

The Question here then is not, Are you an Elect or not? Nor is it, Are you a Believer or not? But the Question is, Are you a Sinner that needs a Saviour? And is he manifesting his Love and Grace, and giving himself in the Gospel-Offer to you? Then, upon the Warrant of this Word of Salvation sent to you, you may say, with

with particular Application to yourself, *He loved me, and gave himself for me.*

It is not Christ in the Decree that you are to look to, while you know not that you are elected; this is to go too far back: Nor is it Christ in the Heart, or in Possession, you are to look to, while you know not that you are a Believer; this is to go too far forward: But it is Christ in the Word, because you know you are a Sinner, and Christ a Saviour held forth to you there, saying, *Look to me, and be saved, &c.* This is the Way between the two former; yea, and the Way to secure them both; the only safe Way.

Having thus explained the Text, I come to make Application; and, 1st. By Way of

Information. Hence we may see, (1.) The marvellous Love of Christ, and of God in Christ towards Sinners, and his marvellous Kindness in discovering this Love so effectually to some, as to make them see and say, *He loved me.* When God would manifest his Power, he makes a World; when he would manifest his Justice, he makes a Hell: But when he would manifest his Love, he makes the Son of his Love appear in our Flesh, that the Word being *made Flesh*, we may behold *his Glory*, as *the Glory of the only begotten of the Father, full of Grace and Truth*, full of Love and Mercy to miserable Sinners.

(2.) Hence see the marvellous Proof and Demonstration that Christ hath given of his Love, *He gave himself for me.* Here is Love indeed, in his giving himself into the Hands of Justice to suffer for us, as I might shew, in his Body, in his Soul, in his Natures, Names, States and Offices, and from all Hands; from the unkindly

Hand of Disciples, while one betrayed, and another denied, and all forsook him; from the wicked Hands of *Jews* and *Romans*, that slew him; from the malicious Hand of the Devil, *the old Serpent*, that bruised and bit at his Heel; but especially from the just Hand of God the Law-giver, exacting the Debt he engaged to pay in the Eternal Transaction, *It pleased the Lord to bruise him*. And thus he suffered all the Hell that a finite Being, supported by the infinite God-head, could bear, and all to fulfil Scripture Types and Prophecies, to satisfy Justice, to endure the Threatning, to secure the Promise, to destroy Death, and to *take away Sin*. Oh! the glorious Design and the vast Dimension of Christ's Sufferings shew the vast Dimension of his Love, how he loved, and how he continues still to love; for tho' his Suffering be at an End, yet his Sympathy continues: His Passion lasts but a While, but his Compassion is everlasting.

(3.) Hence see the infinite Evil of Sin, which nothing could expiate but Christ's giving himself a Sacrifice for us. We may see the Greatness of the Sore by the Greatness of the Plaister. Alas! the Evil of Sin is not seen. We are ready to think it no worse than as a Knife to cut our Fingers; but see it as the Sword all over red with the Blood of Christ. To think light of Sin, is to think light of Christ and his Blood.

(4.) See the infinite Justice of God, and his Severity against Sin; for Christ gave himself for our Sins, and Justice would accept of no less Sacrifice. Christ prays the Cup might pass from him, if possible, but Justice was inexorable (and what a Mercy was it, that Christ also was unalterable

rable in his Love?) yet he was in such a Situation, that it was not possible he could be spared, tho' he was the eternal Son of God, his Blood must go; but Christ was voluntary. Tho' the Cup was bitter, and made him tremble to look at it; yet, says he, if I drink it not, they must, and Oh! it will poison and kill them for ever; but tho' it kill me, I can quicken myself again: Therefore come with it, Father.

(5.) Hence see the dreadful State of unbelieving, impenitent Sinners, that live and die trampling under Foot this Blood of Christ, and neglecting this great Salvation. Wo will be to them that have not the Blood of Christ pleading for them; but Wo upon Wo will be to them that have this Blood of Christ pleading against them. If God would not hearken to the Prayer of his Son, when he said, *If it be possible let this Cup pass*, how will he hearken to the Voice of Christ-rejecting Sinners? Is it possible that the Cup of Wrath can pass from them? No, they must drink it for ever themselves.

(6.) Hence see the Excellency and appropriating Quality of Faith. It takes Hold of Christ in his Love, and the Proof of this Love, as manifested in the Word, and says, Oh! here is a Love-Letter from Heaven, the Gospel of Christ, bearing an Account of his Love, and the greatest Proof of his Love; and I see the Letter is backed, and indorsed for me a guilty Sinner, me *the Chief of Sinners*; and the Letter bears a Command to me to receive this Lover to myself, and that I believe his Love and the Proof of his Love with Application to myself; And therefore even so I take him, and trust

upon his Word, that *he loved me, and gave himself for me.* This Faith is the *Gift of God*, and the Work of God by the Power of *the Eternal Spirit*, mixing with the hearing of his Word of Grace and Love. This Faith comes not by feeling of his Love, that may be the Fruit of Faith; but it comes by the hearing of his Love; the Spirit in *the Day of Power* makes Impressions on the Heart by the Word; but the Ground of Faith is not these Impressions on the Heart; for the Object of Faith is not Christ working on the Heart, but Christ speaking in the Word: Therefore hear what he is saying of his Love to you, O Sinner, and thence draw the Conclusion, *he loved you, and gave himself for you.*

Examination. Try then whether you be true Believers of this Love, and so have a Right to the Love-Feast. Try if you have believed this Gospel with Application. The Gospel-Declaration is, *he loved us Sinners, and gave himself for us*; Faith's Application is here, *He loved me, and gave himself for me.* I shall not say, that every true Believer wins to say this expressly, and that they are not true Believers that cannot say it expressly; but I am sure every true Believer can say it upon the Matter, when Faith is in Exercise, and Faith hath something of this Language in the Bosom of it. And for trying if ever you believed thus with particular Application, you may examine by these following Questions.

(1.) Have you got a View of your lost State and Condition by Nature, and so of your absolute Need of Christ, because of this sad State you were in? Have you seen that it was a destitute State,

State, *being without God, without Christ, without Hope, without Righteousness, without Pardon, Peace and Life?* A guilty State, wherein you lay open to God's everlasting Wrath: A filthy State, wherein you found your Heart a Sink of Sin and Wickedness: A wretched State, wherein you was out of all Capacity to help yourself, and had no Ability to come to Christ for Help. Have you got a particular afflictive View of all this? If not, then you have not yet believed this Gospel with Application, That *Christ loved you, and gave himself for you*: But, if you have, then the Way is so far paved.

(2.) Have you got a View and Apprehension of the Saviour, and of his Love and Grace in *doing and dying*? For it is he that sees the Son, that believeth on him. Have you got a clear View of him, as if were with *open Face*? 2 Cor. iii. ult. in the Reality and Glory of his Person, Natures and Offices, and Commission to save Sinners, and of his Readiness and Ability to save you? Have you got a particular View of him to your own Soul? Hath he been *revealed* not only *to you*, as a Saviour for Sinners, but *in you*, as a Saviour for *you*, Gal. i. 16? I speak now, not properly of the Grounds of Faith, but of the Marks of Faith. Have you got a powerful View of him, such as hath drawn your Heart to him? This is the true teaching of God, that causes the Soul come to Christ, *John* vi. 44.

(3.) Have you, under the Influence of this Divine Teaching and Drawing, been made to receive Christ Jesus the Lord, as held forth in the Gospel, so as to lay your own particular Salvation from Sin and Wrath over upon him? Have you

you been made to do this upon the Warrant of the general Declaration, that *he gave himself for, and came to save Sinners* ; together with the particular Invitation, *Come to me whosoever will ?* Have you, upon this Warrant, been determin'd powerfully and pleasantly to cast thy self over upon him, as a blind Sinner, for Wisdom to thee ; as a guilty Sinner, for Righteousness to thee ; as a filthy Sinner, for Sanctification to thee ; as a miserable Sinner, for Redemption to thee ? Then thou hast, in Effect, believed, that *he loved thee, and gave himself for thee* ; for this is imported in your applying him thus to your self.

(4.) If you have truly believed, that *he loved you, and gave himself for you*, then the Faith of this Love will work Love, and *purify the Heart*, Acts xv. 9. Hence, this Faith melts down the Heart sometimes into godly Sorrow for Sin ; Zeck. xii. 10. *They shall look upon him, whom they have pierced, and mourn.* And it influences the *Mortification of Sin*, Gal. v. 24. Hence, the Soul reckons it self *wretched*, on account of the Remains of Sin, Rom. vii. 24. *O wretched Man, that I am, who shall deliver me from the Body of this Death !* Does this Faith constrain you to a holy Gospel Obedience, inasmuch, that *having received him, you walk in him*, Col. ii. 6. and live daily by the Faith of the Son of God, and in the Faith of his Love ; as in the Text ? Does this Faith make you desire and endeavour to live to him that *died for you* ? 2 Cor v. 15. These Four, put together, are infallible Marks of Faith, and of this Faith particularly, that *he loved you, and gave himself for you* : Where these are wholly wanting, there is no true Faith.

Exhor-

Exhortation. Did Christ *love*, and *give himself* for the like of us? (1.) Then, O! let us love him, and give our selves to him: Can we bestow our selves better than upon him? O! we have but two Mites to give, our Soul and Body; and shall we withhold them from *Him*, that infinitely great and glorious *Him*, that *gave himself* for us: It was sweetly said of one, I owe to God all that I am, for my Creation; What shall I give further for my Redemption? In my Creation, he gave me to my self, and in my Redemption, *he gave himself* to me, and restored me to my self. We are *bought with a Price*; therefore we ought to *glorify him in our Souls and Bodies that are his*. Oh! may we give him our Hearts that loved us, and *gave himself* for us: And may we give him all our Heart Lusts to be killed by him, and revenge the Blood of our dearest Lord upon our dearest Lusts, by killing them, for killing the Lord of Glory.

(2.) Did Christ *love* and *give himself* for us? Then let us willingly give our selves *for him*, as well as *to him*, to lay down our Life for him, if he call us to it. Do you believe, that *he gave himself* for you? Here is a hard Question; Are you willing to die for him that died for you? We ought to be Martyrs in Purpose, and if called, to seal his Truth with our Blood, to be Martyrs indeed, as well as in Resolution. We have not yet resisted unto Blood, but bloody Days may be a-coming, wherein Christ will call for our Blood, and our Life for him, and ought we not to be willing to suffer for him, that *loved us*, and *gave himself* for us? O! How will we venture our Life; when we will hardly venture a
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Living for him and his Cause ? How will we venture our Blood, when we will hardly venture a Word for him ? How will we face a Scaffold, to confess with our Death, if we dare not face a Court or a Council, to confess him with our Mouth ?

(3.) Did *he* love us, and give himself for us ? Then may we not be encouraged to expect much at the Hand of this glorious *Lover*, this glorious *Giver* ? May not *Faith* and *Hope* look that he will, in *Love* and *Mercy*, give us all that we need ? Since *he* gives himself, what will he not give ? *Rom. viii. 32. He that spared not his own Son, but delivered him up for us all ; How shall he not, with him, also freely give us all Things ?* So, may we say, *he that spared not himself, but freely gave himself up for us all ;* How will he not, with himself freely give us all Things ? We need not fear the putting him to too much Trouble in any Thing we want : What, Will he deny, that denied not himself ? Nay, *he is exalted*, to give us what Grace and Blessings we need, *Acts v. 31. We may be hopeful Seekers of great Things from him, who is such a hearty Giver of great Things, he loved me, and gave himself for me :* You may seek great Things, Believer, especially at his Table ; for you ought surely to go there, and commemorate this Love of his to you, in giving himself for you, and there feed upon his *Love*, and feed upon his *Gift*, that is, upon himself, who is both the *Gift* and the *Giver*. *Do this in Remembrance of him ;* and there let your *Faith* and *Hope* be more and more encouraged and strengthened. But these Advices, say you, belong to such, as can say, *he loved*

loved me; and gave himself for me: But, I can not win to speak this Language of Faith. Therefore,

(4.) Did Christ love and give himself for Sinners? Then, Sinners, put in for a Share of this Grace, and of the Benefits of Christ's Death; and, by Faith, accept of this loving and dying Jesus, as held forth to you in this Word. *Quest.* Where shall I see this Love of his to me? Where shall I see the Love of God in Christ to me in particular? Indeed, Sinner, I need not speak to you of the Love of God, if you have no Conviction of Sin, or Apprehensions of the Wrath of God as your Due; to speak of his Grace and Love to you, will be lost Labour; to speak of Reconciliation to them that never thought they were Enemies; of Healing, to them that are not sick; of Liberty, to them that are not Prisoners, is but lost Labour: Or to speak of Salvation, to them that are not lost, or were never brought to that Question, *What shall I do to be saved?* And therefore, before I call you to believe the Love of God manifested in the Gospel, I would call you to believe the Wrath of God manifested in the Law. This Wrath of God is reveal'd from Heaven against all Ungodliness and Unrighteousness of Men: And Oh! that the Spirit of God would convince you of Sin; and let you see, that you are lying at the very Mouth of Hell, ready to tumble into the Pit of eternal Torment; for, *Cursed is every one, that continueth not in all Things, written in the Book of the Law, to do them.*

But, if you be convinced of this cursed State you are in by the Sentence of God's Law, and be

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enquiring

enquiring, O! Where is the Love and Mercy of God to be seen? Why, let me ask you, Where do you see the Wrath of God, but in the Law, which is a Word of *Wrath*, and of *Wrath* to you in particular, saying, *Cursed is every one*, &c.? Even so Where may you see the Love and Mercy of God, but in the Gospel, which is a Word of Grace and Love to you, and to you in particular, saying, *Jesus Christ came to save Sinners, Christ hath redeem'd us from the Curse of the Law, being made a Curse for us*? Now the Word of a threatening God in the Law warrants your believing his Wrath against you, and you in particular; even so the Word of a promising God in the Gospel, accompanied with a particular Command *to believe in Jesus*, warrants your believing his Grace, Love, and Mercy to you, and to you in particular; and, upon this Ground, you may say with *Paul*, *He loved me, and gave himself for me*.

The Object of the Sinner's *Faith*, as was said, is not Christ in the Decree giving himself for the Elect, nor Christ in Possession given already to Believers, but Christ in the Word and Gospel-dispensation giving himself for Sinners; and Sinners are to seek after him in this *Word*. You need not say, Who will ascend to Heaven, and bring Christ down, and tell me whether I be elected or not? Or, Who will descend to the Deep, to bring Christ up out of my Heart, and tell me, whether I be a Believer already nor not? The Marks of *Faith*, that I have offered, may tell you, whether you be a Believer or not: But confound not the Marks of *Faith* with the Grounds of *Faith*, thinking, because you want the

the Marks, you have no Ground to believe. Nay, tho' you were destitute of all the Marks of *Faith*, and had all the Marks of Unbelief, yea, all the Marks of Reprobation, to your View, about you, yet you have a standing Ground of *Faith* to build upon; the Marks of *Faith* a Believer may find within him; but the Grounds are to be found without you in the *Word*; and the best Believer in the World cannot find a Ground of *Faith* within him, but he is forced to go out of himself to the *Word* for them. you may try and seek the Marks of *Faith* within you, if they be to be had; such as *Repentance*, *Love*, *Humility*, *Holiness*, &c. But, if you were to ground your *Faith* upon these, your *Faith* would soon want a Ground and Foundation: You are to seek the Ground and Warrant for *Faith* in the *Word* only, or Christ as held out in the *Word*.

Now, as a great Gift does not enrich a Beggar, unless he receive it into his Hand, this general Declaration, That *Christ gave himself for Sinners*, will not enrich you but by a particular Application; all, that is needful, is that, through Grace, you receive in your Heart what is revealed in the *Word*. O! look for the Spirit to concur with the Call and Offer of the *Word*; for, as *Faith* comes by hearing, so the Spirit works *Faith*, by opening up the Ground and Warrant of *Faith*: Therefore as Christ applies himself to you by his *Word*, so seek he may apply himself to you by his Spirit, that you may be quickened and revived, as *Elisha* revived the *Shunamite's* Child; 2 *Kings* iv. 34. *He lay upon it, put his Mouth to his Mouth, his Eyes to his Eyes, his Hands to his Hands, and stretched himself upon*

him, till the Flesh of the Child waxed warm, and he revived: So you are dead in Sins and Trespases, dead spiritually and lifeless; but, that you may recover, O! intreat the Lord of Life, the true *Elias*, who only can raise from Death to Life, to apply his Person and Passion to you, even his Body stretched on a Cross to your Body, his Head to your Head, his Eyes to your Eyes, his Hand to your Hand, his Heart to your Heart, that you may receive Warmth from his Blood, Health from his Wounds, and Spirit from his Spirit, and Grace from his Grace, that you may live before him, receiving out of his Fulness Grace for Grace, and Life for Life.

What shall I say? Oh! if the Spirit of Christ would speak in to your Heart. Here is a glorious Lover courting your Love; O vile Sinner! declaring in his *Word*, that tho' you hated him, yet he *loved* you, and urging you to *love* him, because he first *loved* you. Here is a glorious Giver, declaring in his *Word*, that *He died for your Sins* according to the Scripture, and *gave himself for you on the Cross*, and evidencing this Love by *giving himself* to you in this Gospel Offer, as the great Gift of God, and the great Giver of it himself: Oh! Is there no Heart here to embrace such a glorious Lover? Is there no Hand here, to receive such a glorious and gracious Giver? It is the Person of Christ, as presented in this Gospel, that now you are called to receive and embrace; and it is pardoning Love and Mercy in his Blood, that you, guilty Sinner, are called here to *believe* and accept of from him, *that justifieth the Ungodly*, Rom. iv. 5.

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But, say you, Believers are godly, they are holy, but I am black like Hell: Well, but were not they as black as you before they believed? Yea, when they were in their Blood, the Lord made up the Match, and said to them, *Live*, and then afterwards he washed them: Even so, you must marry Christ, first, believing, that he makes *Love* to you, and then he will do that for you. Take no Thought, how such a *Black-moor* shall be made clean, how such a naked Soul shall be adorned; only welcome this glorious *Lover* into your Heart, and he will take all the Thought of that himself; for, he is not come here to find you beautiful, but to make you so, nor to find you holy and godly, but to make you so. Oh! Is there any filthy Bride here, ready to receive him on these Terms?

Oh! but I cannot win, to think, that he is thus making *Love* to me, to me in particular; why, Is not this General equivalent, *Go, preach the Gospel to every Creature?* Surely, you are in that Number: And this *Word* was confirmed with a Miracle; tho' it was wrought long ago, yet the Word and the Miracle went together: Therefore it is the same for confirming *Faith*, as if it were wrought before your Eyes. And when together with the *Word*, you have the Call, *Whosoever will, let him come*; and together with the Call, the Promise, *Him that cometh, I will in no wise cast out.*

Say not, your Sins are great and numerous, you cannot believe his *Love* and pardoning Mercy toward you: for as God's great Mercies are greater than your great Sins, and his Multitude of Mercies greater than your Multitude of Sins; so
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this Sin of putting away his Mercy, Grace and Love from you, through Unbelief, and rejecting his *Love-offers*, and the Blessings of his *Blood*, is a greater Sin than all the rest; for thus you will bring not only your own Blood, but the Guilt of the *Blood* of God upon your Head.

As the Danger is great, if you refuse this glorious Match offer'd to you, so Necessity hath no Law: You must come to him, or perish. There is a Necessity of Love on his Part toward these whom he courts, and will not want. He hath said, *These I must bring, and they shall hear my Voice*: And now, he is come here, saying, *Man, Woman*, I must have your Heart, I must have your Consent; tho' you should be a Suiter to me, yet behold, I am in Suit of you, and I must have you. There is a Necessity of Want and absolute Need on your Part. You need Wisdom, Righteousness, Sanctification and Redemption, and I am made of God all these for you; and without me, you have none to teach you, none to justify you, none to sanctify you, none to redeem you. And there is no Time to lose; yet a little while, and Time is gone, and you change the Place of your Dwelling for ever. But, How will you go any where without him? How will you go to a Communion-table without him? How will you go to Death without him? How will you go to the Judgment-seat without him? How will you face infinite Justice and Holiness without him? No, no, there is a Necessity; you must have him: And, if any Heart here be saying, O! I must have him: I'll tell you good Tidings, it is a Sign, he is saying, I must have you, for *I loved you, and gave my self for you*. And, Oh! if his *Love* be

be so kind, that it points you out with a *You, You; I loved you, and gave my self for you; then your Faith may be so bold, as to come out with a Me, Me; he loved me, and gave himself for me.*

S E R M O N III.

GALATIANS ii. 20.

I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.

N. B. *What follows, contains the Substance of more Sermons than one, tho' written only in short Heads by the Author, thro' Want of Time.*



OBSERVE, *That the Love of Christ, manifested in the Word to Sinners, is a giving Love. It is manifested by Gifts, even as his Covenant is a giving Covenant, giving all the sure Mercies of David, Isaiah lv. 3. Acts xiii. 34.*

I shall endeavour here the Illustration, the Confirmation, and the Application of this Doctrine.

I. The

I. *The Illustration*, As God's Love is a giving Love, *John iii. 16. God so loved the World, that he gave his only begotten Son, &c.* So Christ's Love is a giving Love, *he loved me, and gave himself for me.* On the Cross, *he gave himself for us, and in the Gospel, he gives himself to us*; even to these that refuse the Gift, *he gives himself to be received, John vi. 32. he gives himself to be Light to the dark, I am the Light of the World, a Light to lighten the Gentiles, &c.* He gives himself to be Sight to the Blind, *Eye-salve*; he gives himself to be Raiment to the naked; to be Riches to the Poor, and tried Gold: He gives himself to be Life to the dead, *I am the Way, the Truth, and the Life, the Resurrection and the Life, the God that quickens the dead.* He gives himself to be a Covenant of the People: The old Covenant being broken; he gives himself to be the Mediator, the Testator, Surety, Messenger, and all of the Covenant; to be a Covenant of Grace, of justifying Grace to the guilty, sanctifying Grace, saving Grace, drawing Grace: To be a Covenant of Peace, a Covenant of Mercy, a Covenant of Salt, an everlasting Covenant, a well ordered Covenant, a sure Covenant; or, as it may be read, a kept Covenant. He gives himself to be a Witness, *Isaiah lv. 4.* The true and faithful Witness, a Witness to the Truth, particularly of his *Kingly Office* and Authority, for this End was he born: O! it is a great Honour to be an honest Witness, for so was Christ. Happy these, whom he honours to be faithful to the Death in witnessing for him! But it must be given. He gives himself to be a Leader, *a Leader of the Blind,*

Blind, Isaiah xlii. 16. He gives himself to be a Commander, a Captain-general, to command the Field against the Enemy; to command the Blessing to his People; to command the Devil to come out; *Thou dumb and deaf Spirit, I charge thee to come out; thou unclean Spirit, I charge thee to come out; to command Peace, &c.* He gives himself to be a Laver, *an open Fountain for Sin, and for Uncleanness.* He gives himself to be a Ladder, by which we may climb up to Heaven; all the Rounds are compleat. He gives himself to be a *hiding Place*, Isaiah xxxii. 2. *and a Covert from the Tempest, to be as Rivers of Water in a dry Place, to be a Shadow of a great Rock, a Shadow from the Heat.* He gives himself to be Wisdom, to be Righteousness, to be Sanctification, to be complete Redemption. He gives himself to be *Meat indeed, and Drink indeed.* He gives himself to be a *Propitiation*; whom God hath set forth to be so, a *Ransom, a Sacrifice, an Atonement.* He gives himself to be a *Pattern, he hath given us an Example, that we should follow his Steps:* But this is not all, as Socinians alledge; for, besides this, he gave himself to be a *Curse for us, and to be Sin for us, a Sacrifice for Sin.*

He gives himself to be the Strength of the poor Weakling, to be the Consolation of the disconsolate; *for he is the Consolation of Israel;* to be not only the Saviour, but the *Salvation of Israel;* to be the Rest of the weary, *Come to me all ye that labour, and I will give you Rest;* to be the Blessing of the cursed Sinner, he comes to bless, according to the Promise, *Men shall be blessed in him.* He gives himself to be the Buil-

der of the Temple, and the Bearer of the Glory; to be the Glory of his House, a *Light to lighten the Gentiles*; and the *Glory of his People Israel*; and in him shall all the Seed of Israel be justified and shall glory.

He gives himself to be a Refuge for the oppressed, &c. the eternal God is thy Refuge; O fly to him to be a Sun and a Shield: He gives himself to be a Succourer of the tempted; for he suffered, being tempted, that he might be able to succour them that are tempted: To be a Prophet, Priest and King: To be a Father to the fatherless, in whom the fatherless findeth Mercy: To be a Husband to the Widow, the Stranger's Shield, the Widow's Stay, the Orphan's Help is he: To be a Restorer, then I restored that which I took not away. He restores the Image of God, the Favour of God.

Oh! his Love is a giving Love. He gives himself to be an Advocate; If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous: To be the Author of Faith, and the Finisher thereof; the Author of Repentance, he is exalted a Prince and a Saviour to give it; the Author of true Knowledge, who teacheth like him? The Author of Love, I will circumcise thy Heart, and the Heart of thy Seed to love me. He gives himself to be a Bearer of Burdens, that you may cast all yours upon him; to be a Counsellor, a wonderful Counsellor; to be a Days-man, a Door of Hope, the Desire of all Nations; to be the End of the Law for Righteousness; to be a Friend, a Physician of Sinners, a sure Foundation; to be God with us; to be Head over all Things
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to the Church; to be Jesus, and to be the Christ; to be King in Zion; to be Lord of all; to be a Doer for us; to be a Sufferer and a Satisfier; to be an open Fountain, *Alpha, Omega*, a Saviour, a Seeker of the lost.

He gives himself to be all our Hope; *Thou art my Hope in the Day of Evil, the Hope of Israel*, the Surety, the Shepherd, *Isa. xl. 11.* a Physician and Healer, *Jehovah-Rophi*; to be an Undertaker, *I am oppressed, undertake for me*; to be *all in all*.

II. I come now to the Confirmation of the Doctrine. O! every Thing about Christ, this glorious Lover, points him out as a glorious Giver. His Covenant is a giving Covenant, a Covenant of free Gifts, *Acts xiii. 34. I will give thee the sure Mercies of David*, compared with *Isa. lv. 3. I will make an everlasting Covenant with you, even the sure Mercies of David*.

His Blood is a giving Blood; it *speaks better Things than the Blood of Abel*, and it gives better Things; for it gives Peace with God, *He made Peace by the Blood of his Cross*.

His Heart is a giving Heart. The very Thoughts of his Heart are Thoughts of giving, *Jer. xxix. 11. I know the Thoughts that I think toward you, Thoughts of Peace, and not of Evil, to give you an expected End*. Your Unbelief, O poor sensible Sinner, is ay saying, O! he hath some ill Thoughts, some ill Design against you: But, behold he is now telling you what are his very Thoughts, even *Thoughts of Peace, and not of Evil, to give you an expected End*. You are to measure his Thoughts and Designs by his Words of Grace.

His Words are giving Words. His Word is a Life-giving Word, *The Hour cometh when the Dead shall hear the Voice of the Son of God, and they that hear shall live.* His Word is a Health-giving Word, *He sent his Word, and healed them.* His Word is a Light-giving Word, *The Entrance of thy Word gives Light.* His Word is a Joy-giving Word, *Thy Word was found of me, and I did eat it, and it was to me the Joy and rejoicing of my Heart.*

His Hand is a giving Hand, *Psalms cxlv. 15, 16. The Eyes of all Things wait on thee, the Giver of all Good, &c. Thine Hand thou openest liberally, and of thy Bounty gives, &c. It gives with his Heart.*

His Life, both in Earth and Heaven, is a giving Life. His Life on Earth was to give himself for us, and to give himself to be a Sacrifice and Atonement for our Sin: And his Life in Heaven is to give himself to us, and to give out the Blessings of his atoning Blood, *Acts v. 31. Him hath God exalted to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins.* He was humbled on Earth to give, and he is exalted to Heaven to give.

His Glory, to which he is exalted, is a giving Glory. And indeed the higher he is exalted, the lower does he still stoop to give, *John xiii. 3. Jesus knowing that the Father had given all Things into his Hand, he girds himself with a Towel, and rises from Supper, and washes his Disciples Feet.*

Again, His supereminent Unction, wherewith he is anointed, is a giving Unction. He is anointed that he may anoint; *Psalms xlv. 7. God, thy God,*

God, hath anointed thee with the Oil of Gladness above thy Fellows. *Isaiah xlii. 1. I have put my Spirit upon him; he shall bring forth Judgment to the Gentiles.* And hence as his Errand to the Earth was a giving Errand, so his Errand to Heaven again was a giving Errand, *If I go away, says he, I will send the Comforter.*

His Fulness is a giving Fulness, *Colos. ii. 9, 10. In him dwelleth all the Fulness of the Godhead bodily: And ye are compleat in him, &c.* *John i. 16. Of his Fulness have all we received, and Grace for Grace.*

His Father is a giving Father, *God so loved the World, that he gave his only begotten Son, &c.* And so he loved, and so loves the World, as to give himself to be the Saviour of a lost World. O! how do the Father and the Son harmonize in this Matter? *1 John iv. 9, 10.* he says, *Lo I come upon this giving Errand.*

His Spirit is a giving Spirit. These blessed Three that bear Witness in Heaven, we may say, as they are one, so they agree in one; as it is said of the Three that bear Witness on Earth, They agree in one; they agree in giving. The Father is a giving Father, he gives the Son; Christ is a giving Christ, he gives himself; and both the Father and the Son give the Spirit, *John xv. 26.* where Christ, speaking of the Comforter, says, *Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father.* And the Spirit is a glorious Giver of all Things, that belong either to the Father or the Son; yea, the Giver of all Things that belong both to the Father and the Son, *John xvi. 14, 15.*

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The Spirit gives Conviction and Illumination. He makes the Application of Redemption. He is the immediate Giver of Faith and Repentance, and Love, and other Graces, that are all the Fruits of the Spirit, the Spirit gives : As a Spirit of Adoption, he gives to cry, *Abba Father* ; as a Spirit of Liberty, he gives a loosing to our Bands ; as a Spirit of Grace, he gives all Grace ; and as a Spirit of Glory, he gives the Faith of Glory, the Hope of Glory, the View of Glory, the first Fruits and Beginnings of Glory.

Again, As his Father is a giving Father, and his Spirit a giving Spirit, so his Servants in the Ministry are giving Servants ; for he says to them, *Freely ye have received, freely give ; Go preach the Gospel to every Creature.* We are earthen Vessels, for no other Use but as Cups, or Plates, or Vessels, for giving out to you what he gives to us for you.

Wherefore was he humbled ? Even to give himself for us. And wherefore is he exalted ? He is even exalted a Prince and a Saviour, to give himself to us, by giving Repentance and Remission of Sins. He was humbled to give himself, and exalted to give his Spirit.

All his Offices are giving Offices. He is a Prophet to give Instruction, and Advice, and Wisdom ; a Priest to give Righteousness ; and a King to give Power and Victory.

All his Names are giving Names. He is *Jesus*, to give Salvation from Sin and Wrath ; he is *Christ*, to give the Spirit, the anointing ; and he is *Lord*, to give the Crown and the Kingdom.

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All his Appearances are for giving. His doing is for giving us a Title to Heaven; his dying is for giving us Security from Hell and Death; his Resurrection is for giving us a new Life, and raising us to a new and lively Hope; his ascending up to Heaven, *leading Captivity captive*, was for receiving *Gifts for Men, even for the rebellious*; his sitting at the right Hand of God, and making continual Intercession there, is for giving out the Blessings of his Purchase, and for making the powerful Application thereof.

All his Ordinances are giving Ordinances. Ministers are earthen Vessels, into which he puts the Treasure that he gives out for you; we have *this Treasure in earthen Vessels, that the Excellency of the Power may be of God*, and not of us. What is the Word preached, and the Sacraments dispensed, but like so many Plates and Cups, and Means for conveying his Gifts and Bounties to Sinners?

All his Promises are giving Promises. There is the new Heart to be given, the new Spirit to be given; the Spirit to be given, *I will put my Spirit within you*.

I may say all his Commands are giving Commands; for the Sum of his Commands is this, that *ye believe in him*; and what is that but that ye receive? It is just God stretching forth his Hand, and commanding you to take all from him, and to be obliged to him for all; for he gives Grace and Glory, and every good Thing; and his great Command is, that you take what he gives.

Quest. How doth he give? *Ans.* He gives freely, he gives fully; when he gives himself, he gives

gives all; he gives irreversibly, *The Gifts and Callings of God are without Repentance.* He gives lovingly, *He loved me, and gave himself for me.*

Quest. What of himself did he give for them?

Ans. He gave his Body a Sacrifice; his Back to the Smiters, and to the whole Burden of Wrath, *his Cheeks to them that pulled off the Hair,* his Name to be a Reproach, his Hands and Feet and Side to be pierced, his Head to be crowned with Thorns, his Blood to be poured out, his *Soul to be an Offering for Sin.*

Quest. Why is his Love a giving Love?

Ans. Thus he gets Glory to his Name, to his Father, and to himself. This is suitable to his Peoples Need; he hath bought and paid the Price of all; and therefore we have nothing to pay; all is given freely; and it is suitable to the State of a King, &c.

III. I come now, in the *last Place*, to the *Application.* If he be such a Giver, then we ought to be Receivers. We should meet his giving Hand with our receiving Hand. Oh! are you for great Gifts To-day? You may be made up with free Gifts, if you be not Fools; and, if hitherto you have been such Fools, and *lack Wisdom,* you may now seek and get enough; *If any Man lack Wisdom, let him ask it of God, who giveth to all liberally, and upbraideth none; and let him ask in Faith of getting, nothing doubting.* Doubt not of his Readiness to give; for giving is his Trade, it is his Office, which he executes both in his State of Humiliation and Exaltation. O! you have come to a good Market this Day; and if you go away with-
out

out making a good Market, whom can you blame?

Oh! what came you here for? If you came for any Good, here is all, and you may be supplied. If you came for no Good, yet here you may be pitied and prevented, and get the Good you was not seeking: As *Saul* went out to seek his Father's Asses, and found a Kingdom; so, tho' you had some poor trifling Errand, yet here you may get a Kingdom for the taking.

What want you for yourself, for your Family, for your Children, for the Land, for Posterity? Want you Knowledge, Faith, Pardon, Healing? O! his Love is a giving Love, *Who-soever will, let him come and take. Ho, every one that thirsteth, come to the Waters. Ho, every one that needs a Drink; Ho, every one that is guilty, come and take Remission; Ho, every one that is filthy, come and be washen. O poor, mortal, dying Sinner, here is Life and Immortality brought to Light by this Gospel, and brought to your Door, as a Love-Gift to you in Christ Jesus, who gives himself to you in this Word; take him, and God's Blessing with him, if you'll take him wholly; for he will not be divided. He gives himself for Sanctification as well as for Justification; for Salvation from Sin now, as well as Salvation from Hell afterward. Will you close with this Bargain? You have nothing to object; for all is given. If you say you have no Power, he hath Power to give; *He giveth Power to the Faint. If you say you have no Will, he hath the Will to give; Thy People shall be willing, &c. Are**

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you

you content? Is it a Bargain? An everlasting Bargain be it, never to be forgotten.

Come not ye to give, but to get: For you must be humbled to be Receivers, he exalted as a Giver. *Quest.* How shall I know whether he be giving all these Things to me, and whether I have a Warrant to take and accept? *Ans.* You may be sure of this, if these two Things concur, *namely*, if he be offering, and you be needing these Things; if you want, and he have, and be saying by this Gospel, Come and share; if you be needy and destitute of all these Things, so as there is none of them with you, nor to be had any where else, then you may look for them here, and expect them, according to the Promise, *Isa. xli. 17, 18. When the poor and Needy seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open Rivers in high Places, and Fountains in the midst of the Valleys; I will make the Wilderness a Pool of Water, and the dry Land Springs of Water.* By the Water here you may understand the Water of Life, comprehending all the Blessings of the Covenant. Now are you poor and needy, seeking Life, and there is none to be had among Creatures, seeking Righteousness, Strength, Grace, and there is none, *the Lord will hear, the God of Israel will not forsake, &c.*

N. B. A Subject consequential to this was spoke upon at Burntisland, viz. *That God in Christ is a loving God, and a giving God; but the Notes were not extended.*

S E R.



S E R M O N I V.

GALATIANS ii. 20.

I am crucified with Christ; Nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.

OBSERVATION.



*I*t is the Property of true Faith to entertain the giving Love of Christ revealed in the Gospel, with a me, me, by particular Application. This me was very familiar with Paul, He loved me, and gave himself for me. Gal. i. 16. he revealed his Son in me. 2 Tim. iv. 8. he hath laid up a Crown of Righteousness for me. 1 Cor. xv. 10. his Grace was bestowed upon me, Thus it was to David, Psalm iii. 3. *Thou, O Lord, art a Shield for me.* Psalm lvi. 9. *This I know, God is for me.* Psalm lvii. 2. *It is*

God that performs all Things for me. Psalm lxi. 3. Thou hast been a Shelter for me. Psal. clx. 21. Do thou for me, &c. Psalm xl. 17. I am poor and needy, yet the Lord thinketh upon me. Psalm xlii. 6. He hath dealt bountifully with me. Psalm xxiii. 4. I will fear no Evil; for thou art with me, &c. 2 Sam. xxiii. 5. He hath made with me an everlasting Covenant, or given to me. Many of Faith's me's you may read in Scripture; and who can tell how many my's of Faith are there? My Lord and my God; I know that my Redeemer liveth. See a Cluster of them, Psa. xviii. 1, 2. I will love thee, O Lord, my Strength. The Lord is my Rock, and my Fortress, and my Deliverer, my God, my Rock; in whom I will trust, my Buckler, and the Horn of my Salvation, and my high Tower. Psa. cxliv. 1, 2. Blessed be the Lord my Strength, which teacheth my Hands to war, and my Fingers to fight, my Goodness and my Fortress, my high Tower, &c. My Beloved is mine, and I am his, &c.

I shall here, *First*, enquire what is imported in this particularizing Property of Faith entertaining Christ's giving Love with a *me, me*. *Secondly*, How, and upon what Grounds Faith makes this particular Application, and ventures to say *me, me*. *Thirdly*, Name the Reasons why Faith hath and must have this appropriating Property. *Fourthly*, Deduce some Inferences.

First, What is imported in this particularizing Property of Faith in entertaining this giving Love of Christ, with a *Me, Me*? It may suppose and import these following Things.

1st. It

1st. It supposes, that while Unbelief reigns and rules, the Soul speaks in a quite other Strain; Unbelief puts away the Love of Christ from itself, saying, If he hath a loving Heart, it is not to me; if he hath a giving Hand, it is not to me: Unbelief says with *Peter*, *Depart from me, for I am a sinful Man*; surely, it is not to me, thou art making Love. Yea, the Language of Unbelief is like that of the Devil, *What have we to do with thee? Art thou come to torment us before the Time?* What have we to do with thee? Thou art not come to save us. Indeed he came not to save sinning Angels, but he came to save sinning Men; and the Devils would have Men to think and speak, as they did, *What have we to do with thee*: And Satan gains his Point, so long as he can tempt Men to continue in Unbelief, and to say, There is an Offer of Christ; but, What have I to do with it? It is not to me; there is Love, but, it is not to me; there is Christ giving himself, but not for me; I cannot take it to me; I cannot believe it is for me: What have I to do with it? Thus the devilish unbelieving Heart makes God a Liar, by putting away the giving Love of Christ, that he manifests to Mankind-Sinners by the everlasting Gospel.

2^{dly}. It supposes, that so far as Unbelief is broken in its Reign and Rule, so far does the Soul bring Home to it self this giving Love of Christ. There are various Degrees (when Unbelief gets a Dash) whereby the Sinner is brought to this particular Application; Conviction of Unbelief is, I think, the first Degree, *namely*, when the Soul is convinced of the Sin of not believing the Love of Christ, saying, *Wo is me, that I, who*

am

am convinced of Sin and Wrath by the Law, cannot be convinced of the Love and Grace and Good-will of God manifested in Christ by the Gospel! Oh! that I could get this Love believed, and applied to my self. Conviction of Righteousness is another Degree, when the Glory of Christ's Righteousness, as full and all-sufficient, is discovered to the Soul, and the Soul enabled to take hold of it for its own Justification, Pardon, and Reconciliation with God. Conviction of Judgment is a third Degree, or of Christ's being a King to subdue Sin and Satan in the Soul, as he hath done in his own Person: And so the Soul is made to say, in Effect, I receive and rest upon Christ, as a *Prophet, Priest and King*, for complete Salvation, as he is offered to me in the *Word*, presented to me in the Promise, or given to me in the Gospel. This is the Substance of the Thing relating to Faith's *Me*, tho' sometimes it is uttered more, and sometimes less confidently; sometimes it is said with a Sigh, a Wo's me, that I cannot say *he loved me*; sometimes with a Wish, Oh! if I could say *he loved me*; sometimes with a Struggle and a Battle with Unbelief, I believe thy Love to me; *Lord, help my Unbelief*: And sometimes with a bold Affirmation, as here, without any Fear or Doubt, *he loved me, and gave himself for me*. Thus so far as Unbelief is brought down, so far Faith rises up to a full Assurance.

But more particularly, I think, it implies, (1.) a View of the particular Offer: The Call of the Gospel is to every one that hears it; Ho! *every one, that thirsteth, come*: When Faith comes by Hearing, it takes up these good News, so particularly,

cularly, as to say, here is good News for me; here is Mercy offered to me; here is Grace offered to me; here is Christ offered to me; here is the Call given to me by Name; here is Love made to me.

(2.) It implies a holy Selfishness in Faith, appropriating all the offered Mercy so to it self, as if there were none else concerned. This Loving Lord speaks to me, and tells me, *he hath loved me, and given himself for me*; and therefore, what he says in his *Word*, I'll say to my self, *he loved me*; what he gives to me in his *Word*, I'll take to my self, *he gave himself for me*. Faith, like the busy Bee, what it gathers abroad, it takes Home to its own Hive for its own Use. What the Soul gathers Abroad in the Field of the Gospel, and among the Flowers of the Promises, it takes Home to its own Heart: It no sooner finds suitable Meat for it in the *Word*, but it falls to the eating of it; *Thy Word was found of me, and I did eat it*.

(3.) It imports a holy Pleasure that the Soul takes in this giving Love of Christ; and hence, the doubling of the *Me*, so sweet it is to the Soul, that after one Taste, it must have another. True Faith is not soon satisfied; after one Sight of Christ it must have another; after one Kiss of the Son of God, it must have another: *Let him kiss me with the Kisses of his Mouth, for thy Love is better than Wine*, Song i. 2. It is not Love in the singular, but Loves in the plural Number: Let him give me one Love-token after another, *Me, me*.

(4.) It imports a cordial Assent unto, and Persuasion of the Kindness and Love of God in Christ, manifested

manifested in the *Word*, so as to give both the Heart and Hand to the Son of God, with a my Lord, and my God, a Lord for me, a God for me, *Me, Me!* It is like a gripping to him with both Hands, and embracing him with both Arms, resolving never to part with him, but still to hold by this glorious Lover and Giver, *he loved me, and gave himself for me.*

The *second* general Head was to show how and upon what Grounds, *Faith* makes this particular Application, and entertains this giving Love with a *Me, me*: I offer the following Remarks for clearing this Head. *Remark* here, (1.) That we speak not now of the Assurance of Sense, for that comes by Spiritual Reflection, or a reflex Act upon the Work of God, and not a direct Act of Faith upon the Word of God. That reflex Assurance comes also from the Spirit, witnessing and sealing the Soul after believing, and that either mediately shining upon Graces and Experiences, &c. or, immediately upon the Soul, by some special direct Intimation. We speak of that Assurance, which is properly in *Faith*, of which the Apostle here speaks, when he says, *I live by the Faith of the Son of God, who loved me, and gave himself for me.*

(2.) *Remark*, That the particular Application of *Faith* is grounded upon the *Word*; for *Faith* relates to a Testimony, believing to a *Word* to be believed. So it is said, *Faith comes by hearing, and hearing by the Word of God*, Rom. x. 17. Faith in a Hearer relates to Faithfulness in a Speaker, and credits the Word spoken.

(3.) *Re-*

(3.) *Remark*, That it is not every *Word* of God that is the Ground of this particular Application of Faith; it is not the Word of God in the Law, but the Word of God in the Gospel. For the Law serves to convince of Sin, and discover Wrath due for Sin; but makes no Discovery of the Love and Mercy of God. The Light of the Law discovers Death, Damnation and Misery for evermore to the Sinner; but the Light of the Gospel discovers Life and Salvation through Jesus Christ, *who hath brought Life and Immortality to Light.*

(4.) *Remark*, That it is not every Word or every Doctrine of the Gospel that is the Ground of *Faith's* particular Application of the Love of Christ with a *Me, Me.* For Example, it is not every legal Precept or Threatning that is taken in to the Gospel Dispensation, that is the Ground or Foundation of this particular Application, but the Gospel itself revealing the Love and Grace of God in Christ. As many Things are in a House, that yet cannot be called the House itself; so many Things are in the Gospel-Dispensation, that are not properly the Gospel itself. Law-precepts and Threatnings are brought in as a Fence to the Gospel, to guard it against being abused: For Instance, *John iii. 17. God sent not his Son into the World, to condemn the World, but that the World through him might be saved:* There is the Gospel. But when it is added, *Verse 18. He that believeth not is condemned already,* this is brought in to the Dispensation of the Gospel, but is not properly the Gospel itself, but is subservient thereunto, to defend it from Abuse. Now the former, not the latter, may be the Foundation of

Faith's particular Application of the Love of God. Thus, *He that believeth not, shall be damned*, is a Fence for the Gospel, but not properly the Gospel itself: The Gospel is the Thing proposed to be believed, *namely*, the Dispensation of the Love and Grace of God in Christ.

(5.) *Remark*, That it is not every Doctrine, even of the Love of God in the Gospel, that is the first Ground of *Faith's* applying this Love to itself. For Example, there is a twofold Love of God in Christ, that cannot be the Ground of *Faith's* first applying it to itself, *namely*, his Love of Destination, and his Love of Approbation; his Love of Destination and Purpose, whereby he is said to have chosen us in Christ before the Foundation of the World, that we should be holy, having predestinated us to the Adoption of Children, Eph. i. 4, 5. Again, his Love of Approbation and Friendship, or Complacency, such as that spoken of, John xiv. 23. *If a Man love me, and keep my Words, my Father will love him, and we will come unto him, and make our Abode with him.* Now the Object of the former Love, *namely*, that of Destination, is every elect Soul; and that from all Eternity, as well as in Time, even before their Conversion and Union to Christ: The Object of the latter, *namely*, the Love of Approbation, is every Believer united to Christ, every Saint. Now these are precious Doctrines of the Gospel, and the Sweetness of this Divine Love, both of Destination from Eternity, before Faith, and of Approbation in Time, after Faith, may come to be felt in due Time, when the Soul, after believing, comes to be sealed with the holy Spirit of Promise. But yet, none of these,

these, I say, are the first Ground, upon which any Sinner can build this particular Application of Christ's giving Love, saying, *he loved me.* For that Love, whereof the Elect are the Objects, Who can apply, till they know they are elected? And that Love, whereof Believers and Saints are the Objects, Who can apply, that know themselves to be, as yet, neither Believers, nor Saints? And therefore, the Love of God in the Gospel, that is the first Ground of Faith's particular Application, must be a Love manifested to Sinners as such, and consequently, such a Love, as Sinners, under the Notion of Sinners, may grip unto, as exhibited in the Gospel. Therefore,

(6.) *Remark,* That the Doctrine of the Love and Grace of God in the Gospel, that lays a Foundation for the particular Faith I speak of, is the Doctrine of his Love of Benevolence and Good-will in Christ Jesus, manifested to Sinners of Mankind, accompanied with a particular Call to every one to believe this Love, and take hold of this Lover for Wisdom, Righteousness, Sanctification and Redemption to himself in particular.

The general Word of Grace and Love is to Sinners, *That Jesus Christ came to save Sinners,* 1 Tim. i. 15. The particular Call and Command to every Sinner, that hears the Gospel, is, *That he believe on the Son of God,* 1 John iii. 23. or, in other Words, *That he believe that, through the Grace of the Lord Jesus Christ, he shall be saved,* Acts xv. 11. or, which is all one, *That he receive and rest upon Christ for Salvation,* as offered to him in particular in the Gospel. Now the general indefinite Declaration, *That he*

came to save Sinners, and died for the Ungodly; this points out our general Name, *ungodly Sinners*: But then, the particular Call and Invitation to come to this Jesus by *Faith*, believing his Love and Grace manifested in this Gospel, this points out to every one, saying, *Thou, in particular, art the ungodly Sinner, thus called to apply his Love and Grace declared in the Gospel*, and upon this Ground thou mayest, by Faith, make this particular Application, and venture out with a *me, me, He loved me, and gave himself for me.*

Object. 1. May not one fear Presumption in this Case, if it be no more that is needful as a Ground for this appropriating Faith? *Ans.* Men presume when they are either encouraged by their own Goodness to believe Christ's Love, or discouraged by their own Badness from believing it: For this says it is either some Goodness they have, or some Goodness they want in themselves, that they are making the Rule and Standard of their Faith, and not the Word of God, nor *the Gospel of the Grace of God*: This is indeed Presumption; for it says they are cleaving to the old Covenant-Way of Life by Works, or Goodness of their own, and not trusting to the Goodness, Grace, and Love of God in Christ revealed in the Gospel: But if the Sinner were taking with the Charge, that he is a Sinner indeed, and accepting of these good News, That *Christ came to save Sinners, as a faithful Saying, and worthy of all Acceptation*, and apprehending the Gospel-Call particularly to him, saying, *To thee is the Word of this Salvation sent*, and were thereupon rolling him-
self

self over upon the Grace and Love of Christ, saying, Even so I take it to me as offered to me in the Word; and thereupon conclude, *He loved me, and gave himself for me*; this is no Presumption, but Faith building upon the proper Ground of it, *the Word of God*.

Object. 2. But may not one fear Delusion in this Case, if he build this particular Application only upon the Word, without feeling the Operation of the Spirit, since it is the Spirit that works Faith in us? *Ans.* We are to make a Difference between how Faith is warranted, and how Faith is wrought. The Spirit is the Worker of Faith; but the Word is the Warrant of Faith, and the Ground of it: And the Spirit works Faith by shewing to the Soul what is the Warrant of Faith; and hence *Faith comes by hearing* what the Spirit saith in the Word, and not by feeling what the Spirit works in the Heart: Therefore, if you build your Faith upon any Feelings, or Influences within you, then you are in Danger of *Delusion* and *Enthusiasm*; but not if you build your Faith upon the Word as your Warrant.

Object. 3. But if the Word without me be the Warrant of Faith, and the Spirit within be the Worker of Faith, what if I take Hold of the Warrant of the Word without the Spirit taking Hold of me, as the Worker of Faith within me? *Ans.* That is impossible: For where a Soul takes Hold of Christ, and his Love and Grace revealed in the Word, and upon the Warrant of God's Word to it self in particular, it necessarily presupposes the Spirit present in that Word, opening up to the Soul the particular Warrant, and discovering the
Love

Love of Christ in that Word, and secretly and powerfully drawing the Soul to apply it; and yet so insensibly may that Power be exerted, that the Soul feels nothing till afterwards, *After ye believed, ye were sealed.* There may indeed be Joy and Peace in believing; but Faith, tho' it may be attended with Joy and Peace, and Feeling, yet it is not grounded upon any Thing but the Word, or the Love and Grace of Christ revealed in the Word: Even as a House may be built with Lime and Sand, and Clay, but it is not founded upon it.

Object. 4. But must not Christ be revealed into the Heart? and is there not a seeing of the Son, in order to believing in him? And therefore some sensible Work in the Heart to found this particular Application of Faith. *Ans.* There is a Sight of spiritual Knowledge and Illumination that is necessary to Faith, and goes indeed before it; but there is a Sight of spiritual Experience and Sensation, that is not necessary to Faith, but follows after it. The former is that Revelation of Christ into the Heart that *Paul* speaks of, *He revealed his Son in me*; and that seeing of the Son that is necessary, in order to believing in him. Faith comes by hearing, not by feeling; and so believing in Christ comes by seeing him in the Word, and not first by feeling him in the Heart. Christ is not formed in the Heart by the Spirit, till once he be revealed in the Heart by the Word. And so it is not the Spirit's sealing Work giving an internal Feeling of Christ, but the Spirit's teaching Work, giving the internal Revelation of Christ, that is necessary to Faith.

Object.

Object. 5. But what if I want this internal Revelation of Christ, and have Christ only revealed to me, and not revealed in me, have I in that Case any Warrant to believe? *Ans.* (1.) Tho'

Christ revealed in you is necessary to the working of Faith; yet Christ revealed to you in the Word, is all that is necessary to the warranting of Faith: And therefore, (2.) Since it is not Christ speaking in the Heart, but Christ speaking in the Word that is the Ground and Warrant of Faith; if you build your Faith and Hope upon the Love and Grace of Christ revealed to you in particular, you have no Ground to doubt but Christ is revealed in you: Therefore, in seeking for a Foundation and Ground of Faith, never pore upon yourself, or what you feel, or what the Spirit works in you; but rather hear what the Spirit says to you, *He that hath Ears to hear, let him hear what the Spirit says to the Churches.* If you hear what the Spirit says to you of the Love of Christ, and believe it with Application as revealed to you, then you may be sure he is revealed in you: And upon the Warrant of his Word, thus revealing his Love to you, you, thro' Grace, may apply it to yourself with a me, me, *He loved me, and gave himself for me.*

The *Third* general Head I proposed was, To name the Reasons why Faith hath this appropriating Property: And here I shall shew, 1st. Why it is so, that Faith hath this applying Property; and, 2^{dly}. Why it must be so, or the Necessity of it.

As to the former of these, Faith hath this applying Property, (1.) Because Faith is an uniting Grace that unites the Soul to Christ, *Eph. iii.*

17. As it comes from him, so it leads the Soul to him, and cannot stay away from him, nor rest till it make close Application to him. God the Giver of Faith hath given it this Office of joining the Soul to Jesus; and therefore, in the Day of believing, Sinners are brought to say, *Come, and let us join ourselves to the Lord; everlasting Covenant shall not be forgotten,* as the Words may be read, *Jer. l. 5.* Some drawing Virtue is let out from that Covenant between God and Christ, that draws out the Soul's Consent to that Bargain, and so to take on with Jesus as the glorious Lover, that proposes such a blessed Bargain as himself to it: O! it is a good Bargain for me!

(2.) Because Faith takes up the Warrant and Ground it hath to build upon, it reads the Gospel as a Love-Letter, saying, There is a Letter from Heaven, and it is backed for me, indorsed for me: It says, To thee, to thee is the Word of this Salvation sent; and therefore I may also say, To me, to me it is sent; *He loved me, and gave himself for me.*

(3.) Faith takes up the Fitness and Suitableness between Christ and the Soul's Case; and therefore makes particular Application. As ever a Plaister was suited to a Sore, or a Remedy suited to a Malady; so Christ is suited to the Sinner's Case; and Faith discerns this, and says, There is Wisdom for a Fool like me, there is Righteousness for a guilty Soul like me, Sanctification for a filthy Soul like me, Redemption for lost and miserable me; there is Light for dark me, and Life for dead me, and Liberty for bond me:

me: And therefore I cannot but welcome it to me.

(4.) Faith's particular Application flows from the Approach of the Spirit of Faith mixing itself with the Word, to make Application of Christ's Redemption. Tho' the external Revelation fixes the Duty of believing, and all have an equal Warrant to believe in Jesus; yet such is the distinguishing Grace of God toward some, that he opens up the Warrant to them particularly, and causes them make particular Application thereof to themselves, and to believe what others have as fair a revealed Warrant to believe as they have: For tho' this powerful coming of the Spirit is necessary to work Faith; yet nothing else but the Word is necessary to warrant Faith, and to be the Ground of it: Yea, in pure believing, the Spirit makes the Soul build upon nothing but the Word. Faith may be confirmed afterward by the feeling and sealing of the Spirit, as I said already; but in nothing does the Power of the Spirit more exert itself in the Day of believing, than in bringing the Soul to be denied to all internal Feelings, and to reject all other Grounds of Faith than what is proposed in the Word of Grace: Let every one therefore cry for the Spirit of Faith, who is to be received in the hearing of Faith. There is a *passive* receiving of the Spirit, even as dry Ground receives a Shower of Water from the Clouds; this is necessary for the working of Faith where it is not, and exciting it where it is: And there is an *active* receiving of the Spirit after Faith, of which it is said, *Received ye the Holy Ghost since ye believed?*

lieved? and of which also it is said, *After ye believed, ye were sealed with the holy Spirit of Promise.* Now it is the former, the passive Reception of the Spirit, or the Spirit coming as the Spirit of Faith, that would make a happy believing and applying Time among us, by making us to listen to the Voice of Christ in the Word, and hear him only, of whom the Father says, *This is my beloved Son, &c. hear ye him.*

2dly. Why is it necessary that Faith have this applying Property, applying the Love of Christ as revealed in the Gospel with a *me, me*, of particular Appropriation? Why, it is necessary on many Accounts, (1.) It is necessary to Justification. Faith doth not justify but in a Way of applying and appropriating the Righteousness of Christ to itself, saying as it is *Isaiah xlv. 24. Surely in the Lord have I Righteousness*; and hence the Name of Christ, in whom we are justified, is a Name of Appropriation, *Jer. xxiii. 6. The Lord our Righteousness*, which, in the singular Number, when Faith is acted personally and particularly, is, *The Lord my Righteousness*. The justifying Blood of Christ must be sprinkled on the Conscience by a particular Application of Faith; and it does not justify if it be not appropriated, no more than a Plaister can heal unless it be applied. It must be applied with a *me, me, He loved me, and gave himself for me.*

(2.) It is necessary unto Sanctification. Christ is made of God to us not only Righteousness, but also Sanctification; and he is (says Faith) made of God to me Sanctification: And hence it is the Language of Faith, *In the Lord have I Strength,*

Strength, as well as *Righteousness*. In him there is Strength for me, says Faith; and without this applying and appropriating of the Strength and Grace that is in Christ to ourselves, we cannot *be strong in the Lord*, or strong in *the Grace that is in Christ Jesus*.

(3.) It is necessary to Consolation. All the Comfort we have in the Love of Christ, is in the Application of it, *He loved me*. All the Comfort that issues from his Death, is in the Application of it, *He gave himself for me*. Take away this *me*, or this Appropriation of Christ, and you take away Comfort: And hence the more closely that Faith acts upon Christ, the more comfortably; for *believing we rejoice with Joy unspeakable*. And hence also the more Unbelief prevails, putting away the Grace and Love of Christ, saying, O it is not for me, this Promise is not to me, the more Discouragement prevails.

(4.) It is necessary to Peace, Quiet and Rest, *Come to me all ye that are weary, and I'll give you Rest. Being justified by Faith, we have Peace with God. In me ye shall have Peace*, says Christ, in a Way of applying me, and appropriating me to yourselves, ye shall have Peace. Peace with God is a safe Garrison in the Time of outward Trouble: But take away the *me*, *me* of Faith, and you undermine the Garrison, you blow up the Peace of the Soul.

(5.) It is necessary unto Boldness in approaching to God, *we have Boldness to enter into the holiest by the Blood of Jesus*; and the Boldness of Faith flows from the applying Quality of it. Faith walks on this red Sea; if it did not keep

its Feet upon this red Carpet, it could not come boldly to God.

(6.) It is necessary unto evidential Assurance, which is the Fruit of Faith. Faith's applying Quality with a *me, me*, founded upon the Word, is *fiducial* Assurance, which is the very Nature of Faith grounded upon the Word : But Faith's Reflection upon itself, and upon the Work of God within one, is *evidential* Assurance. And this cannot be without the former, no more than there can be true Evidences of Faith without Faith itself. When a Man can once say, by the Assurance of Faith gripping to the Word, *He loved me*, then he may come in due Time to be able to say, by the Assurance of Sense, I feel his Love burning in my Breast, and warming my Heart ; *After ye believed, ye were sealed.*

(7.) It is necessary unto Victory, spiritual Victory. And 1st. It is necessary to our Victory over the Devil ; for the more closely we apply Christ to ourselves, the more powerfully do we defeat and drive off the Devil. The Shield of Faith quenches his fiery Darts. This applying Faith takes in Christ to itself, and then destroys the Works of the Devil. Christ for us did it once, and Christ in us does it again. 2^{dly}. It is necessary to our Victory over the World : For *this is the Victory whereby we overcome the World*, as well as *the God of this World*, even *our Faith*, and particularly Faith as it appropriates his Love. Oh ! when it sees and applies and feeds upon the Love of Christ, how doth it despise the World, and would not give a Glance of his Love for all the Glory of the World ? The Believer despises its Frowns and Flatteries both,

both, so far as he applies Christ, and grips to him ; whereas when People take not, or keep not a Grip of Christ by Faith, they grip to the World, and the World grips to them, and overcomes them. *3dly*, It is necessary to our Victory over the Flesh, and over Sin and Corruption ; so far as we believe the Love of Christ to ourselves, so far we hate and loath Sin ; the Love of Christ eats out the Love of Sin ; so far as the Love of Christ is believed, so far is the Love of Sin banished, for Sin loses its Dominion while *we are not under the Law*, which is the Strength of Sin, but under Grace and Love, which is the Destruction of Sin. Why does Sin prevail so much, but because we believe the Love of Christ so little. *4thly*. It is necessary also to Victory over Death ; let Death appear in all its most dreadful Shapes, yet, by this particular Faith of Christ's Love, we will be able to say, *O Death, where is thy Sting ? O Grave, where is thy Victory ? The Sting of Death is Sin, and the Strength of Sin is the Law : But thanks be to God, who giveth us the Victory through our Lord Jesus Christ*. Oh ! when Unbelief prevails, crying out, O ! I fear he hath not loved me ; I doubt of his Love to me, I doubt of his Promise, if it be to me, how can that Soul stand before Death ? The Fear of Death overcomes him ; but when Faith applies the Love of Christ, and the Promise sealed with the Blood of Christ, then it overcomes all the Fear of Death, and overcomes *by the Blood of the Lamb*.

(8.) This applying Faith saying *me, me*, with the Apostle here, is necessary unto Service, and to the right Discharge of Duties, particularly that

that of Prayer and Praise, &c. namely, that we may serve the Lord without slavish Fear, *Luke i. 74. That we, being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Life.* God loves a cheerful Giver, a cheerful Servant. Doubts and Fears of Unbelief make very unheartsome and unholy Service: But the more lively the Faith of the Love of God in Christ is, the more loving and acceptable Service is performed.

(9.) It is necessary unto Suffering as well as unto Service. Who is the Christian that will take joyfully the spoiling of his Goods, and suffer joyfully for the Name of Christ? Even he that hath the most lively Faith of Christ's loving him unto Sufferings and Death, saying, *He loved me, and gave himself for me,* Oh! how ought I to love him, and give myself, my Life for him, through his Grace? We may be called to Suffering, but it must be given us; and it is he that gives to believe, who must give to suffer, and he gives to suffer by giving to believe; for *by Faith* we chuse, with *Moses*, to *suffer Affliction with the People of God, rather than to enjoy the Pleasures of Sin for a Season.* And the more closely Faith applies the Love of Christ, the more foreward is it to suffer; and the more doubtfully it views his Love, the more backward and unwilling to suffer for him.

(10.) It is necessary unto Growth in all the other Graces of the Spirit: For Example, The Grace of Love will not grow, but by the Faith of his Love; *We love him because he first loved us.* The Grace of Humility and true Humiliation

milliation doth not grow but upon the appropriating Faith of his Love, and of God's Mercy venting through Christ; *Ezek. xvi. ult. That thou mayest remember, and be confounded, and never open thy Mouth any more, because of thy Shame, when I am pacified towards thee for all that thou hast done.* The Faith of God's being pacified in Christ, a loving and well-pleased God in Christ, shames the Soul, and humbles it to the Dust. The Grace of Patience does not grow but upon this Root. We bear all Things, and suffer Chastisement kindly, while we believe that he chastises not in Wrath, but in Love, &c.

(11.) It is necessary unto Perseverance: Hence, says Christ, *As the Father hath loved me, so have I loved you; continue ye in my Love;* intimating, that the particular Faith of his Love, and of the Firmness, Greatness, and Duration thereof, like that between him and his Father, is a strong Root of Perseverance, and continuing in his Love. Our Love to him, and Perseverance in the Duties of Love to him, is up and down, ebbs and flows with the believing Persuasion of his Love.

(12.) It is necessary unto our Preservation from the Errors and Defections of the Times, and to our Excitation to any zealous Appearance for Christ: This particular Faith of Christ's Love is a notable Fence against Errors that abound in the Day we live in: For as the most Part receive not the Love of the Truth that they might be saved, and are given up to strong Delusions, to believe a Lie; so when the Truth is received in Love, and Christ, the Center of all Truth, embraced in Love, it makes the Soul stand out against

against all damnable Error, saying, O! shall I deny the Truth, who have got the Faith and Feeling of the Love of Christ therein?

It is a notable Fence against the Apostasy of the Times: *Will ye also go away?* said Christ to his Disciples; ye to whom I have manifested myself and my Love, as I have not manifested myself to the World. No, no, *To whom shall we go?* said Peter, *thou hast the Words of eternal Life*; intimating, that the Faith of his Word of Grace was a Cord to bind them to abide with him, and to keep them back from Apostasy.

This particular Faith would also excite to a publick Zeal. Publick Religion is only right founded when it stands upon personal Religion, personal Acquaintance with Christ, and the particular Faith of his Love. They that can say believingly, *He loved me*, will endeavour to say it practically, shewing their Faith by their Love, and shewing their Love by their Zeal. Love is the Fire, and Zeal is the Flame; they will shew the Fire by the Flame.

In a Word, It is necessary in all these Particulars, for reaching the great End of glorifying God, and enjoying him. When we are strong in the Faith, we give Glory to God; and especially when we believe against Unbelief, by believing his Love to us as revealed in the Word, against all Objections to the contrary from other Airths: But we dishonour him, by unbelieving Jealousies of his Kindness, and by discrediting his Word, denying both his Mercy and Truth. Again, The more closely we cleave to him by this applying Faith, the more fully do we enjoy

joy him, for this Faith is a drawing near to him, whereas the Opposite, Unbelief, is a departing from him, *Heb. iii. 12.* I come now to the

Fourth and last Thing proposed, which was, To make Application. Is it the Property of true Faith, to entertain the giving Love of Christ, declared in the Gospel, with a *me, me*, by particular Application? Hence see, (1.) The Danger and Disadvantage of Unbelief: It rejects the Grace and Love of Christ, saying, It is not to me. It rejects the Gift of God, and the great Salvation, saying, It is too great for me, it is too good for me, I must resolve to want it; for I am not meet for it, and it is not meet for me. Oh dangerous Case? *He that believeth not, hath made God a Liar.*

(2.) See the Excellency and Advantage of Faith and believing. It takes home Christ and all his Grace and Fulness to itself, saying, O! here is a Treasure for me, here is a Portion for me, a good Bargain for me: However unlovely I am, yet here is a wonderful Lover and Suitor for me; he evidenced his Love for me, by giving himself for me; he is evidencing his Love to me, in giving himself in this Gospel-offer to me; it welcomes Christ and his Love, saying, *He loved me.*

(3.) Hence see the Danger of that legal Doctrine, that obstructs this particular Application of Faith, by bringing in so many Terms and Conditions necessary, in order to be the Ground and Foundation of Faith's Persuasion, making either some Work done by People, or some Work wrought in them, to be the Ground of Confidence with Reference to the Love of Christ;

thus leading People in to themselves for a Foundation of Faith : And hence few or none can, by their Doctrine, see any Ground to apply the Love of Christ to themselves, because they cannot see any Ground in themselves, where indeed they ought not to seek it : That legal Spirit is too natural to all Mankind, and hath little Need to be furthered by legal Doctrine.

(4.) Hence see also the Darkness that obscures many Gospel-Sermons, even among these who are otherwise evangelical, yet in this they are blemished, that they cannot take up any Assurance or Pertuasion in the Matter of Faith, distinct from that Assurance of Sense which follows after Faith ; nor take up the Assurance, Application, and Appropriation of Faith, grounded upon the Word of God, which is the Duty of all that hear the Gospel, distinct from the Assurance of Sense, founded upon the Work of God, which is the Privilege of Believers at Times. How miserably do many confound the Grounds of Faith with the Marks of Faith ? and so shut the Door of Faith, many Times, against all that have not the Evidences of Faith ; and, through Mistake of the Gospel-Method of Salvation, sometimes make the Marks and Evidences of Faith in them that have believed, to be so many Lets and Hindrances to the Faith of them that never believed, as if they ought not to believe the Love and Grace of God revealed in the Word, unless they have these Marks : Whereas Sinners are warranted to build upon the Grounds of Faith that are without them in the Word, tho' they can see no Marks of Faith within them ; for to build upon these,
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altho' they had them, would be a Building of Sense, and not a Building of Faith.

Secondly, This Doctrine may be improved by Way of Examination: Try, Whether or not you have been ever brought to this particular Application of *Faith*, or to the *Me, Me*, that is here spoken of, *He loved me?* &c. If so, then, (1.) The Time hath been, when the Wrath revealed in the Law hath been applied particularly to you, and by you. Have you ever believed the Curse and Threatening of the Law, saying, *Cursed is every one that continueth not in all Things written in the Book of the Law to do them?* Have you believed, that with a *Me, Me*, saying, I am the Man, I am the Person, the sinful, miserable, guilty Person, that, by Sin, am exposed to God's Wrath, and, *What shall I do to be saved?*

(2.) The Time hath been, wherein the Love and Grace reveal'd in the Gospel, hath been applied particularly to you and by you, so far as to give you the Hope of Relief from the Law-Sentence of Condemnation, and to draw your Heart to a particular Acceptance of Christ, as offered in the Gospel to you, for Salvation from Sin, and Deliverance from the Wrath to come. This imports the *Me, Me* in the Text, even tho' you have not been able, in express Terms, to say it in the Words of the Apostle, *He loved me*, &c.

(3.) Are the Defects of this *Faith* grievous to you? Is it uneasy to you, that you cannot out with the *Me, Me*? Do you find it Matter of Grief to you, that, through Unbelief, you should so much doubt of his Love to you; and Matter of

Joy to you, when you get kindly Views of him, and can say, with the Apostle, *he loved me*: Know you what it is to believe his Love, even when you do not feel it? That is, when you want the joyful Sense of his Love, yet, you hope in his *Word*, and hang upon it, saying, *I believe, Lord, help my Unbelief*: This argues particular Application of *Faith*. Know you what it is, notwithstanding of the Power and Prevalence of Sin, yet to maintain some Hope against Hope, because his Word endureth for ever, and his Love endureth for ever; and therefore you are encouraged to return again and again to your first Love: This imports and includes in it the Heart-saying, *he loved me*, even tho' you dare not come out with it.

(4.) Is your publick Religion founded upon personal Religion? Publick Religion and Concern for the Ark of God, and the Work of God, and the Cause of Christ, and his Truth and Reformation Principles is very proper and necessary in a Day wherein Truth is fallen in the Streets. It is fit to appear for Christ, especially, when Princes and Parliaments are against him, when Courts and Judicatories are against him, then we should cleave to him, and to these that are engaged in witnessing Work for him. But yet, before our publick Religion can be probative or evidential of our true Love to Christ, it will be founded upon personal Religion, personal Acquaintance with Christ, personal Concern about his Love to you, and particular Faith of his Love constraining you to that Appearance for him. Happy is the Soul, that can say, *he loved me*, and *gave himself for me*; therefore it becomes me
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to love him, his Name, his Truth, his Cause and Interest, and to give myself for him, to act and do for him, to suffer for him, to suffer Shame and Reproach for him, to suffer Losses and Crosses, and the spoiling of my Goods, if he call me to it; yea, and Death itself for him. A publick Religion of this Sort, flowing from the Faith of his Love is a practical Saying, *He loved me, and gave himself for me.*

Thirdly, The Doctrine may be applied by way of Exhortation or Address; *First*, to these that are Unbelievers, and never came to make Application of Christ to themselves, and are Strangers to this appropriating *Faith*. O Sinner! If you know yourself to be so, and have any Need of a Saviour? come to him by *Faith*, applying him to yourself in particular, with a *Me, Me*, of special Appropriation. In order to this, I propose two Things to your Consideration.

(1.) Consider, in what Capacity you ought to view yourself, when applying this giving Love of Christ with a *Me, Me*, to yourself in particular. It is in the View of your being a Sinner, that you are to make this Application: For while we were yet Sinners, Christ died for the ungodly, and *Christ died to save Sinners*; and therefore it is as a Sinner, not as a Saint, that you must view this Love, saying, *He loved me* a Sinner, *me* a most unlovely Creature, *me* an Object of Hatred and Abhorrence. Unbelief makes a quite contrary Improvement of this View, saying, O! this Love cannot be to me: It must be Saints and holy Persons and good Folks, that can say, *he loved me*. Nay, but says *Faith*, *He came not to call*
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the Righteous, but Sinners to Repentance; and his Name, as a Saviour, relates to Sinners: and, in this Gospel, he is manifesting his teaching Love to blind ignorant Sinners, his pardoning Love, toward guilty Sinners, and his conquering Love toward captive Sinners, and such an one am I: Therefore, as a Sinner of that Sort, I'll venture on this Love, and conclude, *He loved me*. Again, it is in the View of being, not only a Sinner, but a chief Sinner, that the Soul applies this Love; for *Christ came to save Sinners, of whom I am chief, I was a Blasphemer, a Persecuter and injurious*: yet, *He loved me*, says Paul, for I obtained Mercy, notwithstanding what I was, and what I am, for the Gospel makes no Exception, *Jesus Christ came to save Sinners*, and so proclaims his *Good will towards Men*. Here also Unbelief starts up, saying, no doubt, if Sinners may apply this Love and Grace to themselves, yet not such Sinners as I am; not such a guilty Sinner, such a filthy Sinner, such a black Sinner, such a bloody Sinner, such a backsliding Sinner, that have returned again unto Folly. Nay, but says *Faith*, if he said to me, when I was in my Blood, Live, and loved me, when I was in my Blood before, and made me accept of his Love-offer, and say, *he loved me*; May I not again venture upon his Grace and Love, when his Love is a-new manifested in this Word of Grace to me, and so take it Home to my self with a *Me Me*? The greater my Sins are, the greater is his Love to me, and the more will I say, with Admiration and Astonishment, *He loved me, even me, the blackest, me the vilest, me a*
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Run-away, *me* a Rebel, *me* a Dog, a Devil, a Monster!

(2.) Consider in what Capacity you ought to view Christ, in order to this applying Act of *Faith*; you are to view him as one in whom is all Divine Fulness for the Behalf of poor miserable Sinners; Fulness, not for himself, but for you: Say not, What is it to me, that he is so full? Yea, it is for thee. *Psal. lxxviii. 18. He received Gifts for Men, even for the Rebellious, &c.* And the Reason of his communicating that Fulness, is his own free Grace: *He hath Mercy, because he hath Mercy.* You are to view him as one, whose Glory and Perfection it is to give out himself and his Fulness; for *he is exalted to give Repentance and Remission of Sins.* Thus, it is his Honour and Exaltation to give out Grace. There is a two-fold Glory of Christ; the Glory of his Person as the Son of God, and the Glory of his Office as Mediator; the former is infinitely complete, admitting of no Diminution or Augmentation, being unchangeably the same for ever and ever; but the Glory and Perfection of his Office, as Mediator, is still more and more complete, the more Sinners he receives, and the more Grace he gives out: Hence the Church is called his Fulness; and hence Saints are called the Glory of Christ; and hence, Christ is said to be glorified in them; and *John xvi. 14. The Spirit (says Christ) shall glorify me; for he shall receive of mine, and shall shew it unto you.*

You are to view him, as one, not only ready and willing to receive Sinners that come to him,
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and welcoming them in coming and applying him to themselves by a particular appropriating *Faith*; but also rejoicing in nothing more heartily, and delighting in nothing more sweetly, than in Sinners their coming to him, and matching with him: This is what he rejoiced in the Thoughts of from Eternity, *Prov. viii. 30, 31.* His Joy is fresh, when the Sinner is actually espoused to him. *Song iii. 11. Isaiah liii. 11.* Yea, he delights and rejoices in this Espousals for ever; as he rejoiced in the Thoughts of it from Eternity, so he will do so unto Eternity; *Hos. ii. 9.* The Espousals are everlasting.

You are to view him as one, that hath no Will to take a Refusal at the Sinner's Hand; and that will admit of no Excuse to hinder your coming to him, and closing with him for thy self, as a Match for thee, or to hinder his accepting of thee: What is it that will hinder? Is it the broken Law? No, he hath fulfilled it; yea, magnified the Law, and made it honourable. Is it offended Justice? No, he hath satisfied Justice, and therefore God says, *I have found a Ransom.* Is it outward Meanness and Baseness? No, tho' you be clothed with Rags, if thou hast a Mind for Christ, he will accept of thee; for, to the Poor the Gospel is preached: See *1 Cor. i. 26, 27, 28.* Is it inward Blackness and Deformity? No, *Tho' you have lyen among the Pots, ye shall be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold:* See *Isaiah i. 18. Isaiah xliii. 24, 25, Isaiah lvii. 17, 18.* Christ marries none, because they are not Sinners, but to take away their Sin. Is it former Refusals of him?

him? No; tho' thou hast despised many gracious Offers, see *Prov. i. 21, 22, 23.* They refused long, and were long Scorers. *How long, ye Scorers, will ye delight in Scorning? &c. Turn ye at my Reproof: Behold, I will pour out my Spirit unto you, I will make known my Words unto you.* Is it any Backsliding, or Revolting of thine from him, after some kindly working of Heart toward him? No, see *Jer. iii. 1, 12.* Is it that he never saved the like of you, and that there is no Sinner like you? No, no, for there is none like him, for a Saviour; *Who is like unto the God of Jesurun?* Yea, What if your Vileness and Unworthiness qualify you for him? as one said, "My Wants and Unworthiness qualify me for Christ."

Secondly, A Word to these that have attained this appropriating Faith, which hath in its Nature this Property of applying Christ with a *Me, Me: He loved me, &c.* Have you win to make this Application upon the Ground of the Word of Grace? Then, O Believer! (1.) Be very thankful, Tell me, when you was under a Sense of Sin, a Fear of Hell and Wrath? What would you have given for the Thing, you now partake of, and was your Resolution, in case God should deliver you from your Bonds of Fear and Dread? Therefore now, perform your Vows of Gratitude, and glorify God. For this End *he made Heaven and Earth, and every Creature,* that he might get Glory: And ought not you especially to glorify him, not only in your Heart, but also in your Life and Walk. (2.) Be very humble, for who made you to differ? Know you not, that

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Thousands and Millions are going to Hell, every Day, who are in many Respects better than you? Yet, out of Sovereign Grace you are caught, as a Brand out of the Burning; and they are passed by, without ever getting Grace to improve the Warrant they have of applying Christ to themselves by *Faith* for their Salvation. (3.) Be very active in making Progress; know that your Salvation is but begun, and all is not over: You have much Work a-do, a great Warfare to accomplish; therefore press forward, forgetting the Things that are behind, let your *Faith* work by Love. (4.) Be very conscientious, that you may be in Case to say, herein do I exercise my self, *to keep a Conscience void of Offence toward God and toward Man.* This will be a continual Feast, and *Faith* will be evidenced and furthered this Way. (5.) Take Care, that you never misconstrue the Providence of God, however hard and trying, knowing, that whatever his outward Dispensations be, yet he is still the same, and his Word the same. Beware of putting harsh Commentaries upon his Dealings and Disposals. Have you believed his Love with particular Application upon the Ground of his own Word of Grace? Then let his Word of Grace and Promise be the Rule of your judging of his Love, and not any Alteration of your inward Frame or outward Lot. (6.) Endeavour to maintain your Relation to him, even under all dark Providences, Hidings and Desertions, saying, *My God, my God,* even when you have Occasion to say, *Why hast thou forsaken me?* (7.) Live near your Strength, and let the Life you live be by the *Faith* of the Son of God;

God; *He that abideth in me, and I in him, bringeth forth much Fruit.* Renounce all Confidence in the Flesh, and in every Piece of Duty: Go in his Strength for Assistance, making Mention of his Righteousness, and his only for Acceptance, and thus maintain the Life of *Faith* that is begun. (8.) Let it be your Care and Study to get others called effectually, as well as you; endeavour to call them out of Darkness by your shining Light; *Let your Light shine before them:* And particularly, endeavour to open up the Grounds of *Faith* to them, that they may see what Ground they have, as well as you, to make particular Application of Christ to themselves, and to embrace him for their Salvation. If you have been brought to a *Me, Me, He loved me, &c.* You'll desire also, that others may partake with you, because there is enough in him for them and you both.

In a Word, plead the Promise of the Spirit for causing you to walk in his Statutes, and enabling you to continue in the *Faith*; and in this applicatory Way of believing his Love, that so his Love may constrain you to his Service; and that the Joy of the Lord may be your Strength, while you stand to it by Faith, saying, *He loved me, and gave himself for me.*

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